The Holy Workshop of Virtue

The Life of John the Little by Zacharias of Sakhā

Translated from Bohairic Coptic, Sahidic Coptic, and Syriac

With Newly Edited Coptic Texts

Edited by Maged S. A. Mikhail and Tim Vivian

Translated by Rowan A. Greer, Maged S. A. Mikhail, and Tim Vivian

Introduction by Maged S. A. Mikhail and Tim Vivian

VISIT…

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ISBN: 978-0-87907-935-2

CISTERCIAN STUDIES SERIES NUMBER TWO HUNDRED THIRTY-FOUR

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Cistercian Publications
www.cistercianpublications.org

LITURGICAL PRESS
Collegeville, Minnesota
www.litpress.org

A Cistercian Publications title published by Liturgical Press

Cistercian Publications
Editorial Offices
Abbey of Gethsemani
3642 Monks Road
Trappist, Kentucky 40051
www.cistercianpublications.org

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The Library of Congress has cataloged the printed edition as follows:

Library of Congress Cataloging-in-Publication Data

Zacharias, of Sakha, 8th cent.
The holy workshop of virtue : the life of John the Little / by Zacharias of Sakha ; translated from Bohairic Coptic, Sahidic Coptic, and Syriac with newly edited Coptic texts ; edited by Maged S.A. Mikhail and Tim Vivian ; translations by Rowan A. Greer, Maged S.A. Mikhail, and Tim Vivian ; introduction by Tim Vivian and Maged S.A. Mikhail.
p. cm. — (Cistercian studies series ; no. 234)
Includes bibliographical references and index.
ISBN 978-0-87907-234-6 — ISBN 978-0-87907-935-2 (e-book)
1. John, the Little, Saint, ca. 339–409. 2. Christian saints—Egypt—Biography. I. Mikhail, Maged S. A. II. Vivian, Tim. III. Title. IV. Series.

BR1720.J595Z595 2010
270.2092—dc22
[B]

2010017132

In Memoriam

BASTIAAN VAN ELDEREN

December 29, 1924–August 1, 2004

Principal Investigator at
Wadi al-Natrun Archaeological Excavation
1995, 1996, 1999

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. . . he gave his spirit into the hands of the Lord . . . and now he was . . . in the light of those living in the land of immortality . . . for he was found worthy, like pure gold in a melting pot, like a burnt offering and a sacrifice acceptable to God.

—*Life of John the Little* 79

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Foreword

Borrowing from the *Life* edited and translated in this volume, Coptic hymnology has described Apa John the Little as the man who "suspended the desert of Shiet [Scetis, Wadi al-Natrun] from his fingertip." This unusual and vivid description of how the monks of his age clung to the saint's every word and deed can only point to the reverence this monastic figure has enjoyed. His fame is further attested in the propagation of his *Life* throughout the Christian Orient in Coptic, Arabic, Syriac, and Ge'ez (Ethiopic). In Coptic manuscripts, we find evidence that his *Life* circulated in the Sahidic dialect of the South as well as in the northern, Bohairic, dialect of the Wadi al-Natrun (ancient Scetis), where he spent most of his monastic career. The Sahidic fragments edited and translated in this volume probably once belonged to the famed library of the White Monastery of St. Shenoute the Archimandrite in modern-day Sohag, and possibly came from a Sahidic *Life* of the saint. Demonstrably, the fame of Apa John was widespread in both Upper and Lower Egypt.

This edition is of particular importance since it includes a thoroughly revised Coptic Bohairic text based on a new reading of the manuscript first edited and published by E. C. Amélineau in 1894. While the academic community still owes Amélineau a great debt of gratitude for publishing Apa John's vita and bringing it to our attention, this current edition has resolved many of the inaccuracies in that earlier publication. I applaud the editors and publisher for including the Bohairic Coptic text in this volume. Together with the accompanying English translations of the Bohairic and Syriac recensions of Apa John's vita, this volume will prove an essential resource for all those interested in monastic history and spirituality, Coptic literature, and the study of the Bohairic dialect.

During this time of wars, crises of faith, and economic turmoil, it is edifying for readers to be introduced to the saintly figure of Apa John the Little. Though little in his physical stature, his virtue-filled life has promoted him to a towering figure among Christian monastics, Coptic Orthodox Christians, and Christians worldwide. His simplicity, obedience, and forbearance are reminders of how Christians should behave, whether they live in the world or in the desert.

Hany N. Takla, President
St. Shenouda the Archimandrite Coptic Society

Preface

This book began many years ago, in 1996, at the excavation of the Monastery of John the Little in Wadi al-Natrun, Egypt, sponsored by The Scriptorium Institute for Christian Antiquities. On that excavation, the late Prof. Bastiaan Van Elderen, to whom we dedicate this volume in gratitude, was the head archeologist while we served as both teachers and novice diggers. Being at the probable site of John's long-abandoned monastery led us first to friendship and later to work together to publish the first English translation of the *Life of John the Little*: "Life of Saint John the Little," *Coptic Church Review* 18, no. 1–2 (1997): 1–64. That edition was based on E. Amélineau's 1894 text, which was kindly provided for us by Mr. Hany N. Takla, president of the Saint Shenoute the Archimandrite Coptic Society in Los Angeles, to whom we are also thankful for supplying a digital file of the Sahidic fragments, and for agreeing to write the foreword to this volume. Our efforts would have been much more arduous without Mr. Takla's many kindnesses.

Over the years numerous other projects engaged us—a dissertation, books, teaching, children—but eventually we returned to John's *Life*. Based on a microfiche copy of the manuscript (Cod. Vat. Copt. 68, fol. 53-104), which was provided by Mr. Takla, Prof. Vivian reedited the Bohairic Coptic text and Prof. Mikhail checked the reediting; Amélineau's text contains numerous errors and we now publish the corrections in appendix 1 of this volume and have incorporated them in our edition of the Coptic text and much-revised translation.

A few years ago Dr. E. Rozanne Elder, former editorial director of Cistercian Publications, accepted our proposal that, since we now had in hand the best critical edition of the unique Bohairic

manuscript, Cistercian Publications publish both our new translation and the Bohairic text. We were happy when, with the merger of Cistercian Publications with Liturgical Press, the new executive editor, Fr. Mark Scott, OCSO, agreed to support and continue the project. We wish to thank Dr. Elder and Fr. Mark for supporting this work intended for both scholars and nonscholars. At Liturgical Press we also wish to thank Colleen Stiller and Mark Warzecha.

We wish also to thank Prof. Antonio Loprieno, who offered many suggestions for paragraph 1 of the translation, and Prof. Jeffrey Russell, who read the entire manuscript for the *Coptic Church Review* publication and made many helpful suggestions. Their efforts have much improved our work.

We wish also to thank Prof. Stephen J. Davis for his willingness to originally publish his translation of the Arabic Life with us and, when that didn't work out, for the publication of his text and translation, "The Arabic Life of St. John the Little by Zacharias of Sakhā (MS Göttingen Arabic 114)," *Coptica* 7 (2008), 1–185, which has aided us in our efforts.

The Rev. Dr. Rowan Greer translated the Syriac *Life* and appendix 4; Professors Mikhail and Vivian, both individually and together, translated all the other material and wrote the sections of the introduction, then reviewed and emended each other's work many times.

Scott Porter helped Dr. Vivian run the indexing software.

Each of us wishes finally, as always, to thank his spouse for her support: Prof. Mikhail, Reagan; and Prof. Vivian, Miriam.

On Hator 22, 1726 (Tuesday, December 1, 2009), the feast day in the Coptic Church of the Martyrdom of Saints Cosmas, Damian, their Brothers, and their Mother.

Tim Vivian Maged S. A. Mikhail

Introduction

I. Zacharias and His Text

Zacharias, the saintly eighth-century bishop of Sakhā and author-editor of the *Life of John the Little*, was probably born soon after the Arab conquest of Egypt (641).[1] His father, John, earned a living as a government secretary prior to his resignation and subsequent ordination to the priesthood. As a young man, Zacharias must have received a thorough education in Greek and Coptic that enabled him to emulate his father's career by securing an appointment as a secretary of the *diwan*.[2]

Zacharias' elite educational background may be safely deduced from the occupation itself; typically, Christians employed by the

[1] This brief biographical sketch is based on Zacharias' entry in the Coptic-Arabic Synaxarium (Amshīr 21), and C. Detlef G. Müller, "Zacharias, Saint," *The Coptic Encyclopedia*, ed. Aziz S. Atiya (New York: Macmillan, 1991), 7:2368a–69a. It is possible that Zacharias was a child, perhaps an infant, at the time of the Arab conquest. No sources indicate that he was alive during the conquest; but if he was ordained a bishop at or after the age of sixty, he must have been born before the conquest. On the other hand, ordination before sixty is certainly possible. The desired age of sixty for ordination to the episcopacy seems to have been a preference rather than a mandate, and sometimes an age over forty was preferred. Sakhā was the ancient village of Shōou, a town in Lower Egypt. Zacharias is also the author of two sermons, the second of which dates to the early eighth century; see Henri de Vis, *Homélies Coptes de la Vaticane* (repr. Louvain: Peeters, 1990), 2.2-3, and 2.5-57 for the text of the homilies.

[2] The Synaxarium describes Zacharias as "learned in the secular and ecclesiastical sciences." Still, his appointment was primarily due to his elite education in the "secular sciences." The early *diwan* was simply a list of soldiers and their pay, but the term quickly came to designate the bureaucratic institution that assessed taxes and maintained the payroll rosters.

early Islamic administration were fluent in Greek, which was retained as the principle language for record keeping and communication.[3] A high degree of Coptic literacy among such employees was also likely. While the bureaucracy maintained most records in Greek (and subsequently in Arabic), communication from provincial and village officials to the central government and treasury was often in Coptic well into the Umayyad period (661–750).[4] Hence, unlike the overwhelmingly Hellenic Byzantine bureaucracy, the postconquest administration was by necessity bi- and even trilingual. The official Arabization of the bureaucracy commenced in 705, but by that date Zacharias had long resigned from government service. The biographical information at our disposal for his early career is meager, but it is possible to deduce that his family was of some means. His educational background provides a clue, but in general, secretaries of the early *diwan* were some of the most affluent members of their society.[5]

[3] See Kosei Morimoto, "The *Diwān*s as Registers of the Arab Stipendiaries in Early Islamic Egypt," *Itinéraires d'Orient. Hommages à Claude Cahen*. Res Orientales 6 (1994), 353–65; idem, *The Fiscal Administration of Egypt in the Early Islamic Period* (Kyoto: Dohosha Publishers Inc., 1981); Maged S. A. Mikhail, "Egypt from Late Antiquity to Early Islam: Copts, Melkites, and Muslims Shaping a New Society" (PhD Dissertation, University of California Los Angeles, 2004), chap. 4, discusses the use and perception of the Greek language in early Islamic Egypt.

[4] Early communication from the central government to provincial administrators was often in Greek. Several examples may be found in P.Lond.IV, which contains a large number of early eighth-century Greek correspondences from the governor of Egypt, Qurrah ibn Sharīk (709–15), to Basilius, the administrator (*dioikētē*) of Aphrodito; see H. I. Bell, *Greek Papyri in the British Museum*, vol. 4, *The Aphrodito Papyri* (London: The British Museum, 1910; repr. Milan, 1973). By contrast, early correspondences to the central government or its representatives were often in Coptic. P.Cair.Arab.III.167, dated to the eighth century, is a lengthy trilingual declaration (*homologia*) from villagers to Yazīd ibn 'Abdallāh, the pagarch of Akhmīm. The text contains eighty lines in Coptic, eleven in Greek, and only nine in Arabic; see A. Grohmann, ed. and trans., *Arabic Papyri in the Egyptian Library*, 6 vols. (Cairo: Egyptian Library Press, 1934–61), vol. 3.

[5] The *Life of Isaac of Alexandria* (by Mina of Nikiou) provides an excellent window into this early period. The early (secular) career of Patriarch Isaac and the depictions of the two secretaries he interacted with, Isaac and Athanasius

Since Zacharias' later vocation as a monk owes a great deal to John the Little and his eponymous monastery in Scetis, it is not surprising that, as a bishop and monk, Zacharias wrote the *Life* of the saint. While in the *diwan*, Zacharias made a pact with a lifelong friend and fellow secretary, Abtilās (Ptolemy), to enter the monastic life. Encouraged by a visiting monk from the Monastery of John the Little, the two men left their secular occupations for the desert. Their original destination was Abba John's Monastery in the Wadi al-Natrun, ancient Scetis, where, after various delays and detours, they eventually became monks.[6] Soon both came under the spiritual direction of the two renowned ascetics of the time, Abraham and George, whose *Life* Zacharias later chronicled. Abtilās and Zacharias quickly attained a reputation for their sanctity, and when the bishop of Sakhā (in Upper Egypt) passed away, the Coptic patriarch Simon I (689–701) responded to popular appeals and ordained Zacharias to that bishopric, where he served for thirty years.

Among Zacharias' most celebrated works, the *Life of John the Little*—which is extant in Bohairic and Sahidic Coptic, Syriac, and Arabic—is aptly described as "a biography in the form of a panegyric":

> Zacharias recorded written sources for his work, including the *Apophthegmata Patrum* of older times, obviously an epitome of the great Greek book, as well as a separate tradition from *Poemen*. He also quoted oral information transmitted from patristic sources and inserted a piece of anti-Chalcedonian polemic in

(Bar Gūmōyē), showed the training, authority, and prestige enjoyed by government secretaries at that time. See E. Porcher, ed. and trans., *Vie d'Isaac, Patriarche d'Alexandrie de 686 à 689*. Patrologia orientalis 9.3 (Paris: Firmin-Didot, 1914; repr. 1974); David N. Bell, trans., *The Life of Isaac of Alexandria and the Martyrdom of Saint Macrobius*, CS107 (Kalamazoo, MI: Cistercian Publications, 1988); also Mikhail, "Egypt from Late Antiquity to Early Islam," chap. 3.

[6] The modern Wadi al-Natrun is a northwesterly oriented desert depression about sixty kilometers long located in the Western Desert near the Nile delta, about ninety kilometers northwest of Cairo. There are at present four active monasteries: The Monastery of the Romans (Dayr al-Baramus), St. Bishoy's Monastery (Dayr Anba Bishuy), the Monastery of the Syrians (Dayr al-Suryan), and the Monastery of Saint Macarius (Dayr Abu Makar).

> his work composed in full harmony with the prevailing rules of classical Coptic rhetoric.[7]

Although the only complete text survives in Bohairic, it does not appear that that was the original language of composition, as a number of readings are best interpreted as errors made by a scribe translating a Sahidic text into Bohairic, rather than the other way around.[8] In general, a highly educated Coptic author writing at the dawn of the eighth century is not likely to have written in Bohairic, which was yet to emerge as a major literary dialect, but rather in Sahidic. Still, given the complexity of the introductory paragraphs (the Proemium) and Zacharias' fluency in Greek, the possibility of a Greek original should not be discounted. The Proemium in particular is teeming with Greek vocabulary; roughly 25 percent of the vocabulary in that section is Greek—a high number. By contrast, roughly 8 to 9 percent of the vocabulary of the *Life* proper is Greek.[9]

Zacharias' *Life of John* seems to have inaugurated (or perhaps reflected) a new phase in the history of Abba John's Monastery. The *Life* presents itself as an encomium delivered at the Monastery of John the Little during the early decades of the eighth century;

[7] C. Detlef G. Müller, "Zacharias, Saint," *Coptic Encyclopedia*, 7:2368–69, 2368a.

[8] ⲉⲙ for ⲁⲙ: 344.2, 357.4, 379.9, 408.1; ⲉⲛ for ⲁⲙ: 380.3; ⲟⲩⲭⲟⲩ for ⲉⲩⲥⲟⲩ in ¶75; the omission of - ⲉⲣ - before verbs in 316.3 (where it was later added in the margin) and 322.6. References are to the pagination of Amélineau's text, as corrected by Vivian and Mikhail (see appendix 1). Pierre Nautin, "La version syriaque de l'Histoire de Jean le Petit," *Revue de l'orient chrétien*, 2nd series, 7 [17] (1912): 347–89, 348, believes that the *Life*'s style, "verbeaux, filandreux, souvent philosophique," "does not correspond to the genius of the Coptic language" and thus concludes that the *Life* was translated into Coptic from Arabic. In assessing Nautin's Syriac edition, P. Peeters disagrees: "Zacharius wrote and spoke in the Bohairic dialect of his province." See Peeters, "Bulletin [7]," *Analecta Bollandiana* 38 (1920): 412.

[9] For sampling purposes, we chose ¶¶44-51, which represent a unit thematically, or at least verbally, joined by the term "harvest." In these paragraphs, 8.6 percent of the vocabulary is Greek, with the individual paragraphs ranging from 3 to 15 percent. Of the eight paragraphs, three have parallels with the *Alphabetical Apophthegmata Patrum* (AP), and the percentage of Greek therein is roughly the same.

by the 790s, Abba John's relics were also translated to that same location (see appendix 5). The stimulus provided by the newly composed *Life* and the procurement of the saint's relics likely invigorated that monastic community. At this time the monastery "began to be documented as an *organized monastic community* in the ninth-century literary record."[10] Arguably, the eighth-century composition of the *Life* and translation of the saint's relics provided crucial elements for the subsequent growth and renown of Abba John's monastic community.[11]

II. *Historia* (Story)

From the perspective of Zacharias of Sakhā, author-editor of the *Life of John the Little*,[12] the life of this holy man and *hēgoumen* of Scetis (ca. 339–ca. 409) is a seamless whole: John as monk, exemplar of humility and obedience, speaker of wisdom, healer, and wonder-worker. We moderns, on the other hand, see the *Life* as piecework, like a patchwork quilt. Zacharias would probably have preferred the image of a tapestry. A patchwork quilt, however, can be a thing of beauty; it can even be a work of art, the parts working together

[10] Davis, 20, emphasis by Davis; see also pp. 20–26. The ongoing excavation, which is part of the Yale Monastic Archaeology Project (YMAP-North), is headed by professors Stephen Davis and Darlene Brooks Hedstrom. It is noteworthy that the oldest surviving copy of the *Difnār*, a recently edited manuscript from the Fayyum dated 892, does not have an entry for John the Little; see Maria Cramer and Martin Krause, ed. and trans., *Das koptische Antiphonar*, Jerusalemer Theologisches Forum 12 (Münster: Aschendorff Verlag, 2008).

[11] There is a parallel of sorts with the *Life of Samuel of Qalamun*. The *Life* of this seventh-century saint was not composed until the ninth century, presumably when his monastery was being populated. See the introduction in Anthony Alcock, ed. and trans., *The Life of Samuel of Kalamun* (Warminster: Aris & Phillips Ltd., 1983). There is a brief reference to the Monastery of John the Little in that text (p. 77).

[12] Although the *Life* is a composite work, with Zacharias working from several monastic traditions, we accept his as the final hand; the Arabic and Syriac recensions of the *Life* in general follow the Bohairic with numerous, relatively minor, editorial/scribal changes and accretions. Thus, when for convenience we use "Zacharias," we actually mean both him and the tradition he inherited and shaped.

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to make a beautiful whole. Moreover, a quilt is also useful, and if Zacharias knew of our metaphor perhaps he would point to the quilt's very usefulness and say that was his intention all along: to present John's life not merely for admiration, but for everyday use, even hard use.

John, the Apophthegmata, *and Zacharias*

We know that Zacharias pieced together the *Life of John the Little* because we have his sources, or at least some of them: the *Alphabetical Apophthegmata* (AP), or *Sayings of the Desert Fathers*, lie behind the *Life of John the Little*. The AP, that heterogeneous collection (or collections) of material from the first centuries of Egyptian monasticism, preserves forty-eight apophthegms under John's name; two that probably refer to him under the name of Ammoës (Amoi), John's spiritual father; one under the name Zacharias that may be related to John; and three under Poimēn for a total of fifty-four sayings.[13] Twenty-seven of these fifty-four sayings, or 50 percent, appear in the *Life of John the Little*, usually in expanded form.[14] Was Zacharias ignorant of the other twenty-seven sayings that deal with John, or did he deliberately choose not to incorporate them into his work? It is impossible to say.

We do know, however, that Zacharias goes far beyond what the *Apophthegmata* has to say about John. The number above—50 percent—at first gives the impression that fully half of the *Life*

[13] Ammoës 1 and 3; Zacharias 3; Poimēn 46, 74, and 101. The systematic or thematic version of the *Apophthegmata* preserves nine sayings under John's name, all of which are in the alphabetical collection. A good English translation of the latter is that of Benedicta Ward, *The Sayings of the Desert Fathers: The Alphabetical Collection*, rev. ed., CS 59 (Kalamazoo, MI: Cistercian Publications, 1984), 85–96. Ward's translation includes sayings 41-47, which are taken from J.-C. Guy, *Recherches sur la tradition grecque des Apophthegmata Patrum*, Subsidia hagiographica 36 (Brussels, 1962), 23–24. We have followed Ward's numbering here.

[14] Two sayings in the AP refer to a "John" who may or may not be John the Little (John of the Thebaid 1, Paphnutius 5). We wish to thank Stephen J. Davis, "The Arabic *Life of St. John the Little* by Zacharias of Sakhā (MS Göttingen Arabic 114)," *Coptica* 7 (2008), 8 n. 18, for drawing attention to our mathematical error in the *Coptic Church Review* article on John.

comes from the *Apophthegmata*; however, that is not so. The present translators have divided the *Life* into eighty-two paragraphs that represent, in our judgment, distinct units of tradition about John. (Subtracting the first and last paragraphs, the Proemium and the Peroration, leaves eighty paragraphs for the *Life* proper.) Of these eighty paragraphs, only 30, or 38 percent, have parallels in the AP.[15] This means that about 62 percent of the *Life* represents material outside the *Sayings of the Fathers*. Since some of these otherwise unattested stories, anecdotes, and sayings in the *Life* are quite long and the pieces from the AP tend to be short, it is reasonable to conclude that over 70 percent of the *Life of John the Little* is independent of the *Alphabetical Apophthegmata*.

But Zacharias, in fact, probably did not use the AP—at least not in its original form. In the Proemium to the *Life* (¶1), Zacharias says that he had access to "the book of the holy elders in which they narrated the history of this saint whom we celebrate today. This book, which they have called 'Paradise,'" appears to have been his main source, so it seems that the bishop used the sayings about John as they had come down in the "Paradise," probably already combined with other material about the saint.[16] Zacharias lived for

[15] The end of ¶75 appears to be recast as IV.66 of the Greek *Systematic Apophthegmata*; see Jean-Claude Guy and Bernard Flusin, eds., *Les Apophtegmes des pères: Collection systématique*. Chapitres I–IX, Sources chrétiennes 387 (Paris: Cerf, 1993), 216–18.

[16] Evelyn White suggests that "this lost Coptic work" "was certainly a work of great renown"; it is mentioned, along with a "Paradise of Nitria," on a Theban ostracon. See Hugh G. Evelyn White, *The Monasteries of the Wâdi 'N Natrûn*, 3 vols. (repr. New York: Arno Press, 1973), 1:xxiii, n. 2. There is also a Syriac "Paradise." Ânân-Îshô, a monk who lived in northern Mesopotamia in the sixth to seventh centuries, went to Scetis; when he returned to Syria, he compiled his "Paradise," a compendium of monastic material that includes Palladius' *Lausiac History*, the *Life of Antony*, the *Rules* of Pachomius, and numerous apophthegmata. See Ernest A. Wallis Budge, trans., *The Paradise of the Fathers*, 2 vols. (London: Chatto and Windus, 1907), I.xxvj [*sic*]. The Syriac "Paradise" contains some twenty-five sayings by or about John the Little, attributed variously to "Abba John," "John Kolobos," "John the Less," and "John of the Thebaid." Since the Syriac "Paradise" contains sayings found in the *Apophthegmata* that are not in the *Life of John*, it is apparent that it is not dependent on the traditions in the *Life* outside of the AP. In addition, none of

a while at the monastery of John the Little in the Wadi al-Natrun; thus having immediate access to living tradition about the saint, like Palladius with parts of the *Lausiac History*, he later wove together the various traditions. In doing so, like his literary forbearers, the writers of the Gospels, he transformed the genre of the material from a collection of Sayings into a *Life*, then appended a rhetorical-homiletical Proemium and Peroration to make the work an encomium for the saint's feast day.

Such a transformation probably did not raise questions in the minds of John's early readers and auditors, but we, living in the wake of the Enlightenment and intensive scholarly study of the Gospels, naturally wonder what portion—if any—of John's material is historical, pointing back to the "actual" figure of John the Little, and what portion is hagiographical; how much of the *Life* comes from original sources, and how much from the editorial efforts of the bishop of Sakhā. Unfortunately, because we often look from only one, "historical," perspective, we are sometimes quick to dismiss the value of such works as the *Life of John the Little*.[17] The great French monastic scholar Lucien Regnault clearly values the tradition concerning John and has attempted to find "the true face" of this monastic saint.[18] Many postmodern scholars would argue that it is impossible for us today to discover the true face of John, or of Saint Antony or Saint Macarius the Great or Saint Pachomius—or Jesus. But Regnault should be applauded for his efforts, even (or perhaps *especially*) as they demonstrate how difficult such endeavors are.

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the material uniquely representative of the *Life* (that is, for example, ¶¶2-7, 70-81) is found in the Syriac "Paradise." Thus it is safe to say that Ânân-Îshô did not use a copy of the pre-Zacahrian *Life* (if there was one).

[17] Pierre Nautin, "La version syriaque," 348, dismissively concludes that the *Life* "does not have great historical importance, like most Coptic-Arabic works." Jean-Claude Guy, "Le centre monastique de Scété dans la littérature du Ve siècle," *Orientalia Christiana Periodica* 30 (1964): 129–47, 129, in criticizing Evelyn White for sometimes relying too much on later works for his historical assessments, singles out Zacharias' *Panégyrique* as implicitly having little value.

[18] Lucien Regnault, "Le vrai visage d'un père du désert ou abba Jean Colobos a travers ses apophtegmes," in E. Lucchesi and H. D. Saffrey, eds., *Mémorial André-Jean Festugière: Antiquité païenne et. chrétienne* (Geneva: Patrick Cramer, 1984), 225–34.

To limn John's portrait, Regnault argues, we must disentangle the monk of the *Apophthegmata* from the saint of the *Life*, because the latter work is "suffused with marvels, in stark contrast with the general impression [of John] given by the apophthegms."[19] When Regnault attempts to reconstruct John's early life in Scetis with his master Amoi, however, he relies on the "numerous anecdotes" on this subject supplied only by Zacharias.[20] Indeed, of the first twenty-nine paragraphs of the *Life* concerning John's discipleship with Amoi, sixteen have no parallels in the AP (there are no parallels in ¶¶2-7). One should not make an *a priori* assumption that this material is primary—*or* secondary.[21]

There are also problems with relying solely on the *Apophthegmata* for information about John. The *Apophthegmata* were edited and we usually do not know what was left out or added.[22] Occasionally, though, a newly discovered manuscript will divulge the primitive reading; such is the case with MS. Karakallou 251 from Mount Athos, which gives the original setting of John Kolobos 24 and 32 (see appendix 3). As found in the AP (Ward, 90, 92), these sayings, like those in the *Gospel of Thomas*, are snippets (pericopes, if one prefers), divorced of any context; a "large hiatus, therefore, separates the *débris* preserved in the Greek tradition from their source."[23] Karakallou 251 is clearly the source of sayings 24 and 32 in the AP; without the other material, these two pieces lack a *Sitz im Leben* (setting). More important, the longer version considerably alters

[19] Regnault, "Le vrai visage," 225.

[20] Regnault, "Le vrai visage," 226.

[21] To complicate matters, ¶11 of the *Life* has a parallel not with John the Little or Ammoës in the AP, but with Zacharias 3 (Ward, 68)—and the most original form of this saying seems to be that of the Ethiopic *Collectio Monastica* 13.61; see Victor Arras, *Collectio Monastica* (CSCO 238—39, Scriptores Aethiopici 45–46; Louvain: Peeters, 1963): Ethiopic: CSCO 238:00; Latin trans.: CSCO 239:73. Lucien Regnault, "Aux origines des collections d'Apophtegmes," *Studia Patristica* 18, no. 2 (Louvain: Peeters Press, 1989), 61–74, has argued for the primitive nature of chapter 11.

[22] See our discussion vis-à-vis the Syriac below, 56–60.

[23] René Draguet, "Á la source de deux apophtegmes grecs (PG 65, Jean Colobos 24 et 32)," *Byzantion* 32 (1962): 53–61, 61. For a translation of the three pieces, see appendix 3.

our view of John's makeup.[24] Interestingly, the *Life* retains *neither* AP John the Little 24 or 32 *nor* the longer saying preserved by the Athonite manuscript. Such a situation demonstrates how difficult it is to say absolutely what material is primary and what is secondary.

John's Many Faces: Writing and Rewriting Ancient Texts

It is true, as Regnault points out, that in the *Life* Zacharias recounts numerous miracles and healings by John and that none of these appear in the AP (see table 2.2 below), but healings and miracles are scarce in the *Apophthegmata* in general (in contrast to the *Life of Antony*, *Historia Monachorum*, and *Lausiac History* of Palladius); their relative lack perhaps says more about the editorial policy of the redactor or redactors of the *Apophthegmata* than it does about what material is primary and what is secondary.[25] Ancient reports of miracles and healings should not be automatically excluded from John's history just because they do not comport with our post-Enlightenment views.

Understanding our biases and prejudices can, in fact, help us to better see ancient ones and the history that got written—or rewritten—as a result of them. Revisionist history is not just modern practice. It is becoming more and more clear that the history of early monasticism, the fourth and fifth centuries, was rewritten—or, more accurately, reedited—in the sixth and subsequent centuries. Early monastic sources already reflecting numerous points of view and the creative transmogrifications of oral storytelling became a palimpsest over which later editors wrote and rewrote not only the history but also the spirituality of early desert monasticism.

The controversy that caused much of this rewriting was anti-Origenism, and the person who was most conspicuously reedited was Evagrius of Pontus.[26] The *damnatio memoriae* of Origen and

[24] Draguet, "Á la source," 57–58.

[25] We wish to thank William Harmless, SJ, for this observation.

[26] On anti-Origenism, see Elizabeth A. Clark, *The Origenist Controversy: The Cultural Construction of an Early Christian Debate* (Princeton, NJ: Princeton

Evagrius in the sixth century led to the expurgation, one might say theological bowdlerization, of monastic texts that made reference to Evagrius or his followers. Those who control the past also control the present, and those who control the present also control the past.[27] The most famous example is the *Lausiac History* of Palladius, where surviving Coptic texts, translations of an earlier form of the *History*, reveal the anti-Origenist editing that took place in the Greek manuscripts.[28] Interestingly, John the Little figures in this revisioning:

In *Chapters on Prayer* 107, Evagrius speaks graphically of John the Little:

> We know that John the Short was a man of the same stamp—in fact it were more proper to refer to him as John the Greatest of Monks. He lived his solitary life in a ditch, and would remain unmoved in his communion with God even while the demon wrapped himself around him in the form of a great serpent that squeezed his flesh and vomited in his face.[29]

There seems little doubt that Evagrius' John the Short (*mikros*) is in fact John the Little (*kolobos*).[30] John (339–409) and Evagrius (346–99) were contemporaries. Was their connection closer? One tantalizing piece of evidence seems to suggest so. According to the *Life* (¶12), one day Amoi sends some monks to John for spiritual counsel; as "the brothers were visiting with him, a great elder greatly proven came and said to Abba John in the midst of the brothers, 'John, you now resemble a prostitute who sits and adorns herself in order to have many lovers.'" This story survives in a longer version, the

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University Press, 1992). See also Gabriel Bunge and Adalbert de Vogüé, *Quatre Ermites Égyptiens: D'après les fragments coptes de l'Histoire Lausiaque*, Spiritualité Orientale 60 (Begrolles-en-Mauges: Bellefontaine, 1994); and Tim Vivian, *Four Desert Fathers: Pambo, Evagrius, Macarius of Egypt and Macarius of Alexandria* (Crestwood, NY: SVS Press, 2004), 25–52,163–65.

[27] George Orwell, *1984*: "Those who control the past also control the future."

[28] See Bunge and Vogüé, *Quatre Ermites Égyptiens*.

[29] *Evagrius Ponticus: The Praktikos, Chapters on Prayer*, trans. John Eudes Bamberger, CS 4 (Kalamazoo, MI: Cistercian, 1981), 73.

[30] Regnault, "Le vrai visage," 226.

so-called chapter 73 of the Syriac version of the *Lausiac History*, which seems to be the original (see appendix 4).[31] Here, "the elder greatly proven" is one Eucarpios, a monk "proud in spirit," who in his haughtiness attacks John:

> When Eucarpios came and saw John and the brothers around him, he was filled with jealousy against him. He spoke up and said to John with pride and evil anger: "Why do you adorn yourself and sit like a harlot to multiply your lovers? Or who has commanded you to direct the brothers, while I am the leader?" When the brothers heard this, they were disturbed and said to him: "Who has made you the leader in Scetis?" Eucarpios said to them: "It is I, last night, I who have been made leader by Christ. From now on turn to me, and I will teach you the path by which you may easily ascend to the highest rank of the glorious vision. Therefore, do not stray after Evagrius' writings, nor listen to John's words."

The subject of *Lausiac History* 73 is Eucarpios, not John; it is clear that ¶12 of the *Life* (with its parallel in AP John the Little 46) is an epitomized version, radically changed, with its focus on John, not Eucarpios. In the *Life*, Abba John answers this attack "with humility" and says to his accoster, "You have spoken truly, my holy father; there is no one else like you, for God has revealed this to you." This humble reply is lacking in the Syriac *History*. Zacharias, as Regnault observes, "accentuates to the fullest the edifying import of the anecdote by saying that the old man in question was 'a greatly proven man,' and that he had no other intention than to demonstrate before all the brothers the patience and humility of John."[32] Both Zacharias and the *Apophthegmata* excise the insult that Eucarpios hurls that links John with the dreaded Evagrius. Regnault goes on to wonder whether this link between Evagrius and John shows that some portion of the latter's teaching had close parallels with that of Evagrius and thus was "suspect" among some of the

[31] See René Draguet, ed. and trans., *Les formes syriaques de la matière de l'Histoire Lausiaque* (CSCO 389–90, 398–99, Scriptores Syri 169–70, 143–74; Louvain: Secrétariat du Corpus SCO, 1978), Syriac text: 2.2 [398, 173]: 370–72.

[32] Regnault, "Le vrai visage," 233.

monks of Scetis.[33] Whether or not this is the case, the foregoing discussion illustrates that history (in its modern sense) is not so easily teased out of ancient monastic sources.[34]

Historia: *Zacharias as Inheritor*

As we have seen above, history *was* important to Zacharias. Not "history" in the modern sense of an academic discipline, but rather history in its original sense: *historia*, a written account, a record, a narrative, story, hence a "history." As an editor in eighth-century postconquest Egypt, Zacharias—like many late antiquity writer-editors—had no qualms about tinkering with, or substantially changing, his material. The *Life*, in fact, is not a biography in the modern sense, but a sermon, an encomium delivered by the bishop in celebration of John's feast day (¶1).[35] For Zacharias, therefore, "history" is not disinterested, concerned with facts. History is an aid to salvation:

> through the proclamation of the sweet fragrance of [Abba John's] holy accomplishments all of us will together share in the great profit of eternal life, both we who listen, and he who speaks, so that with zeal worthy of his honor and befitting his sons, we may emulate his angelic life, completely faithful to his remarkable way of life. (¶1)

[33] See Regnault, "Le vrai visage," 234, for examples.

[34] Two more examples will demonstrate the complexity of our sources: Theodore the Studite reports that Arsenius, a courtier in the court of Theodosius (379–95), received a rude lesson from John shortly after his arrival in Scetis. This story is extant in neither the AP nor the *Life*, but Regnault concludes, "Le vrai visage," 228, that Theodore pieced together his encomium on Arsenius with various apophthegmata and thus his story of the tête-à-tête between Arsenius and John was probably originally an apophthegm. See also Regnault, 231–33, for his discussion of AP John the Little 40 (Ward, 93–94), which does not occur in the *Life*. This story, which concerns John's "scandalous" dealings with a prostitute, went through a number of permutations. Regnault accepts its authenticity and believes that it was omitted from a number of manuscripts (including the *Life*?) because of its embarrassing nature. For another squeamish editor, see the discussion of ¶36 and its Arabic and Syriac parallels on pp. 56–57 below.

[35] Müller, 2368, calls it "a biography in the form of a panegyric."

What Peter Brown has said with regard to the *History of the Franks* by Gregory of Tours applies also to the *Life of John the Little*: "To call it a *History of the Franks* is seriously misleading. As a bishop, sin and retribution for sin, not ethnicity, was Gregory's all-consuming interest."[36] For Zacharias (also a bishop), his all-consuming interests are holiness of life, the characteristic traits of that life as signposts on the road to salvation, and the need for himself and his auditors to follow those signs as they travel the selfsame path to God.

Given his soteriological purposes, it is not surprising that Zacharias will find his sources in the traditions of the Church. First are the worthies of old, the desert fathers:

> In this endeavor the Word will bring order to the encomium by establishing a true exhortation for our gathering in the Lord, especially the things that came to us that we found narrated [*istorikōs*], whether in the holy teachers of the Church or among our God-bearing fathers of old who came before us, those who were leaders and first established the worship of God in the desert places.

Does "narrated" mean oral or written sources here? Perhaps both. Zacharias elsewhere more explicitly states that he will relate "those things that we ourselves *heard* [emphasis added] from our holy fathers whom we found before us in the holy places during the short time we dwelled in their midst, despite our unworthiness" (¶1). Most of the time Zacharias uses "history" in this oral sense: "Our fathers have somewhere told a story [*au*istorin] about our father John" (¶24); Abba Poimēn "narrated [*ar*istorin] many achievements of many luminaries among our fathers" (¶71).[37]

As we have seen above, however, for Zacharias "history" also includes written narrative, in particular, the book of "Paradise," but also other sources: "As it was particularly said in another old

[36] Peter Brown, *The Rise of Western Christendom: Triumph and Diversity, AD 200–1000* (Cambridge, MA: Blackwell, 1996), 106.

[37] "Au-" indicates the third person plural of the first perfect tense in Coptic, here attached to the Greek infinitive *historein*. "Ar-" indicates the same tense with a noun as subject.

narrative [*istoria*] we found" (¶75). For Zacharias, these oral and written sources are not just any old stories, picked up at random like forgotten pieces of papyrus or paper from the town trash heap or monastery library. The bishop, like the modern historian, wants to demonstrate the reliability of his sources, and therefore his own trustworthiness: at the end of his encomium on John, he insists that "all these things that we have recalled so far in succession are things that I found narrated [*istorikōs*]: either they were told to us or they are things we heard from faithful men especially worthy of trust" (¶82).[38]

Zacharias uses *istoria* or a cognate seven times: three times in the rhetorical opening and closing sections of the encomium and four times in the *Life* proper.[39] In addition, since for Zacharias history is what has been spoken or said, with reference to material about John he uses "it is said" or "it is written" in sixteen different paragraphs.[40] *Not one* of these twenty-one paragraphs (excluding the Proemium and Peroration) contains material from the AP: it is as though Zacharias were at pains to say that this material is as worthy of inclusion as the material from the *Apophthegmata*; to demonstrate this, he gives the non-*Apophthegmata* material a pedigree, a history: it comes "from faithful men especially worthy of trust." And he, Zacharias, has heard these stories from these worthies himself. In this sense, history becomes tradition and tradition becomes history.

[38] *Istorikōs* represents the Greek adverbial form. Luke 1:1-4 uses "account" (*diēgesin*): "Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught" (NIV).

[39] ¶¶1 (twice), 24, 71, 75 (twice), and 82.

[40] ¶¶2, 4, 27, 47, 49, 54, 58, 63, 71-72, 76-81. None of these "it is written" refers to Scripture, in contrast with the usual usage in scriptural, patristic, and apostolic writing (*gegraptai*).

Zacharias as Redactor: Sources and Seams

What, then, is this other material, material not found in the *Apophthegmata*? It divides into five main groups. Before we consider these groups, however, it will be helpful to take a synoptic view of the *Life* as a whole.

Table I
A SYNOPTIC VIEW

¶	Description	Parallel[41]
1	*Proemium*	----------
2	*Abba John's Origins*	----------
3	*His Call to Scetis*	----------
4	*The Disciple of Abba Amoi*	----------
5	*Becoming a Monk*	----------
6	*Abba John Begins His Service*	----------
7	*Purified in the Crucibles of Virtue*	----------
8	*Walking to Church in Wisdom*	Ammoës 1
9	*The Holy Workshop of Virtue*	----------
10	*Testing Abba John*	----------
11	*Teaching the Brothers about Monasticism*	Zacharias 3[42]
12	*Accepting a Rebuke*	JL 46
13	*Fleeing the Thoughts of the Enemy*	JL 12
14	*The Descent of the Spirit*	JL 10
15	*Below Every Creature*	----------
16	*The Fathers Test Abba John*	----------
17	*Sitting in Your Cell*	JL 44
18	*"What Is a Monk?"*	JL 37
19	*What the Monk Does not Do*	----------
20	*Abba John Foresees Monastic Decline*	JL 14

[41] References in this column are to the *Alphabetical Apophthegmata Patrum* (AP), or *Sayings of the Fathers*. "JL" refers to John the Little (Ward, 85–96); "JT" (¶29) refers to John the Theban (Ward, 109).

[42] This story occurs also in the Ethiopic collection, attributed to John. See Victor Arras, *Collectio Monastica* 13.61: Ethiopic: CSCO 238:99; Latin trans.: CSCO 239:73. For a French translation, see Lucien Regnault, *Les sentences des pères du désert: Nouveau recueil* (Sablé-sur-Sarthe: Saint-Pierre de Solesmes, 1970), 303.

21	*Battling the Passions*	JL 13
22	*The Miracle at the Well*	----------
23	*The Greatest of the Virtues*	JL 22
24	*Boiling with the Fire of the Holy Spirit*	----------
25	*The Tree of Obedience*	JL 1
26	*Your Brother's Keeper*	----------
27	*An Angel in His Purity*	----------
28	*Tested, Chosen, Complete, and Perfect*	Ammoës 3
29	*Serving Abba Amoi in His Illness; Amoi's Death*	JT 1
30	*Attracting His Own Disciples*	----------
31	*A Sweet Spring Sprang Up*	----------
32	*Abba John's Brother Becomes a Monk*	----------
33	*Three Fears of Abba John*	----------
34	*"John Has Become an Angel"*	JL 2
35	*Abba John and the Thieves*	----------
36	*"The Foundation of Our House"*	----------
37	*"Him Today; Me Tomorrow"*	----------
38	*The Need for Humility*	----------
39	*The Wicked Camel-Herder*	JL 5
40	*Pursuing the Things Above*	----------
41	*Citizenship in the Heavenly Jerusalem*	JL 11
42	*No Leisure for Baskets*	JL 30
43	*To Dwell in the House of the Lord*	----------
44	*Loving Your Neighbor*	----------
45	*"I Grieved Your Image"*	JL 6
46	*Unceasing Prayer*	----------
47	*Healing a Leper*	----------
48	*Driving out a Demon*	----------
49	*Driving out an Unclean Spirit*	----------
50	*"My Poor Are in Scetis"*	JL 47
51	*Regaining His Way of Life*	JL 35
52	*A True Guide of Souls*	----------
53	*The Trees of Paradise*	JL 43
54	*An Angel to Encourage and Exhort*	----------
55	*The Angel beside John*	JL 33
55b	*The Angels in Heaven Rejoice*	----------
56	*Speaking Mystically with the Brothers*	----------

56b	*Spiritual Things*	JL 26
57	*Abba John Becomes a Priest*	----------
58	*A Priest Clothed in Righteousness*	----------
59	*A Compassionate Father, a Doctor of Souls*	----------
60	*Opposing the Passions*	----------
61	*A Parable about Self-Control*	JL 3
62	*Healing Afflictions*	----------
63	*Abba John Heals a Blind Child*	----------
64	*Thou Shalt not Judge*	JL 15
65	*"We Forget our own Sins"*	----------
66	*Opening the Door of Repentance*	----------
67	*The Parable of the Prostitute*	JL 16
68	*On the Soul*	----------
69	*A Brother Abuses the Agape Meal*	JL 9
70	*A Revelation in the Spirit*	----------
71	*Abba Poimēn Speaks about Abba John*	----------
72	*Sitting in Judgment*	----------
73	*The Cherubim Watch over Abba John*	----------
74	*Wondrous Happenings at the Eucharist*	----------
75	*A Wondrous Journey to Babylon*	----------[43]
76	*Barbarians Invade Scetis; Abba John Leaves*	----------
77	*Abba John Goes to Klysma*	----------
78	*Saving a Rich Man*	----------
79	*Abba John Dies and Crosses over to Heaven*	----------
80	*The Villagers Bring Abba John down from the Mountain*	----------
81	*The Burial of Abba John*	----------
82	*Peroration*	[JL 34]

Now we can look at the material that has no extant parallels, which we will discuss below. It is striking that the *Life/Encomium* begins and ends with long sections of such material: the first seven (and ten out of eleven) paragraphs and, except for one possible—and, if so, slight—reference to the *AP* in the Peroration, the last thirteen paragraphs are independent of the *Sayings of the Fathers*.

[43] The end of this story appears to be recast as IV.66 of the Greek *Systematic Apophthegmata*; see Guy and Flusin, eds., *Les Apophtegmes des pères: Collection systématique*, 216–18.

Table II
MATERIAL WITHOUT PARALLELS

I. Stories about John (¶¶22, 32, 40, 44, 54, 73-74)
   A. Stories about his origins (¶¶2-3)
   B. Stories about leaving Scetis (¶¶76-77)
   C. Stories about John as priest (¶¶57-60)
   D. Stories about his death (¶¶79-80)

II. Stories of Healings and Miracles
   A. Healings (¶¶47-49, 63, 78, 81)
   B. Miraculous events (¶¶73-75)

III. Apophthegms (¶¶26, 36-38, 43, 65-66, 68)

IV. Material about Amoi (¶¶4-13, 16, 22)

V. Material wherein Abba Poimēn speaks about John (¶¶71-72)

We can see Zacharias' editorial hand in the way he shapes the material; sometimes he will group stories around themes (humility), subjects (the harvest), or objects (baskets), bringing together material from the AP with stories he has gathered elsewhere:

- baskets (¶¶39-43; ¶¶39, 41, and 42 are from the AP)
- the harvest (¶¶44-51; ¶¶45, 50, and 51 are from the AP)
- angels (¶¶54-55, ¶55 is from the AP)
- the passions (¶¶60-62; ¶61 is from the AP)

Table 3 below offers a suggested outline of the *Life*, descriptive rather than prescriptive, that also delineates Zacharias' editorial work.

From these tables, we will focus our discussion of John as redactor on Abba Amoi, John's spiritual father. Zacharias' editorial work is perhaps clearest in the material where Amoi appears. One of Zacharias' chief purposes is to emphasize Amoi's spiritual fatherhood and John's obedient discipleship. After the long opening exhortation and two paragraphs on John's origins and call, the first major block of material (¶¶4-13) concerns John and Amoi. In the *Life*, twelve out of eighty paragraphs, 15 percent, involve Amoi; by

contrast, not one of the forty-eight *apophthegmata* of John the Little mentions Amoi by name, and of the five apophthegms of Ammoës (Amoi), only one (#3) mentions John. Their relationship appears to be the development of Zacharias.[44]

By comparing the *Life* with the AP we can see how Zacharias emphasizes Amoi. In AP John the Little 13, John rids himself of all the passions but "an old man" helps them return to the ascetic so he can continue the good fight; in the parallel of this story in the *Life* (¶21), the old man receives a name: Abba Amoi. Paragraph 12 of the *Life* most clearly reveals Zacharias' efforts to include Amoi. In AP John the Little 46, Abba John is sitting alone one day in Scetis. Paragraph 10 of the *Life*, its parallel, opens very differently: "Another day *Abba Amoi* was sitting in his cell when some brothers came to him asking about the salvation of their souls, and he sent them to his disciple Abba John to have him speak with them." Zacharias includes Amoi here in order to have him defer to John who is supposedly his disciple but really has the wisdom of an elder. The *Apophthegmata* (Ammoës 3) show that John was indeed the disciple of Amoi, so Zacharias is not inventing the relationship. But wherever he uses an apophthegm that is silent about one of the two monks (referring vaguely either to "an old man" or "a disciple"), he is careful to add the missing name.[45] His purpose is twofold: to connect John more closely with the great Amoi and to show that John very early eclipses his venerated master.[46]

Zacharias is using his sources and his editorial skills to shape his material. In this he is very much like the evangelist Luke who probably had before him some form of the Gospel of Mark and several other sources; he shaped these, adding his own material—chronology, transitions, locales—in order to give the material his own theological and ecclesiological outlook. In the same way, Zacharias had the *Apophthegmata* about John, either separately or

[44] It is possible that this development had already taken place in a separate source about Amoi or in the "Paradise," but it seems more likely that it is Zacharias, as editor and author of a "Life" devoted to John, who is responsible.

[45] See, for example, ¶¶8 and 25.

[46] This is a common *topos* in early monastic literature.

already incorporated into the "Paradise," and probably several other sources, oral and written, of sayings, healings, and miracles. By the way he places his material, Zacharias, like the Gospel writers, gives the *Life* narrative shape—and the life of John new shape. This life would become normative, just as Luke's Gospel replaced the various oral and written traditions he used.[47]

Zacharias and the Life of John the Little: *A Guided Tour*

Before we walk through the sections of the *Life*, a third table will provide an outline of what we will see.[48]

Table III
ZACHARIAS AS REDACTOR

¶	Description	Parallel[49]
I. Introduction: ¶¶1-10		
Proemium (¶1)		
1	*Proemium*	----------
Origins, Birth, and Call (¶¶ 2-3)		
2	*Abba John's Origins*	----------
3	*His Call to Scetis*	----------
Abba Amoi Tests John (¶¶ 4-10)		
4	*The Disciple of Abba Amoi*	----------
5	*Becoming a Monk*	----------
6	*Abba John Begins His Service*	----------
7	*Purified in the Crucibles of Virtue*	----------
8	*Walking to Church in Wisdom*	Ammoës 1
9	*The Holy Workshop of Virtue*	----------
10	*Testing Abba John*	----------

[47] The Arabic Synaxarium for the 20th of Babah is clearly an abridgement of the *Life*; see I. Forget, ed., *Synaxarium Alexandrinum* I.1, Corpus Scriptorum Christianorum Orientalium 47, Scriptores Arabici Tomus 3 (Louvain: L. Durbecq, 1954), 69–72; see appendix 5.

[48] Table 3 is suggestive and descriptive, not prescriptive and absolute.

[49] References in this column are to the *Alphabetical Apophthegmata Patrum* (AP), or *Sayings of the Fathers*. "JL" refers to John the Little (Ward, 85–96); "JT" (¶29) refers to John the Theban (Ward, 109).

II. Body: ¶¶11-81		
John as Monastic Abba (¶¶11-16)		
11	*Teaching the Brothers about Monasticism*	Zacharias 3[50]
12	*Accepting a Rebuke*	JL 46
13	*Fleeing the Thoughts of the Enemy*	JL 12
14	*The Descent of the Spirit*	JL 10
15	*Below Every Creature*	----------
16	*The Fathers Test Abba John*	----------
"What Is a Monk?" (¶¶17-20)		
17	*Sitting in Your Cell*	JL 44
18	*"What Is a Monk?"*	JL 37
19	*What the Monk Does not Do*	----------
20	*Abba John Foresees Monastic Decline*	JL 14
Four Stories about Obedience (¶¶[21]22-25)		
21	*Battling the Passions*	JL 13
22	*The Miracle at the Well*	----------
23	*The Greatest of the Virtues*	JL 22
24	*Boiling with the Fire of the Holy Spirit*	----------
25	*The Tree of Obedience*	JL 1
Two Unconnected (?) Sayings (¶¶26-27)		
26	*Your Brother's Keeper*	----------
27	*An Angel in His Purity*	----------
Amoi and John (¶¶28-29)		
28	*Tested, Chosen, Complete, and Perfect*	Ammoës 3
29	*Serving Abba Amoi in His Illness; Amoi's Death*	JT 1
John Forms His Own Community (¶¶30-32)		
30	*Attracting His Own Disciples*	----------
31	*A Sweet Spring Sprang Up*	----------
32	*Abba John's Brother Becomes a Monk*	----------
Virtues (¶¶33-38)		
33	*Three Fears of Abba John*	----------

[50] This story occurs also in the Ethiopic collection, attributed to John. See Victor Arras, *Collectio Monastica* 13.61: Ethiopic: CSCO 238:99; Latin trans.: CSCO 239:73. For a French translation, see Lucien Regnault, *Les sentences des pères du désert: Nouveau recueil* (Sablé-sur-Sarthe: Saint-Pierre de Solesmes, 1970), 303.

34	*"John Has Become an Angel"*	JL 2
35	*Abba John and the Thieves*	----------
36	*"The Foundation of Our House"*	----------
37	*"Him Today; Me Tomorrow"*	----------
38	*The Need for Humility*	----------
Baskets (¶¶39-42 [43])		
39	*The Wicked Camel-Herder*	JL 5
40	*Pursuing the Things Above*	----------
41	*Citizenship in the Heavenly Jerusalem*	JL 11
42	*No Leisure for Baskets*	JL 30
43	*To Dwell in the House of the Lord*	----------
Harvest Stories (¶¶44-51)		
44	*Loving Your Neighbor*	----------
45	*"I Grieved Your Image"*	JL 6
46	*Unceasing Prayer*	----------
47	*Healing a Leper*	----------
48	*Driving out a Demon*	----------
49	*Driving out an Unclean Spirit*	----------
50	*"My Poor Are in Scetis"*	JL 47
51	*Regaining His Way of Life*	JL 35
All the Saints (¶¶52-53)		
52	*A True Guide of Souls*	----------
53	*The Trees of Paradise*	JL 43
The Angel of the Lord (¶¶54-55b [56-56b])		
54	*An Angel to Encourage and Exhort*	----------
55	*The Angel beside John*	JL 33
55b	*The Angels in Heaven Rejoice*	----------
56	*Speaking Mystically with the Brothers*	----------
56b	*Spiritual Things*	JL 26
Abba John the Priest (¶¶57-59)		
57	*Abba John Becomes a Priest*	----------
58	*A Priest Clothed in Righteousness*	----------
59	*A Compassionate Father, a Doctor of Souls*	----------
A Priest vs. the Passions (¶¶60-62)		
60	*Opposing the Passions*	----------
61	*A Parable about Self-Control*	JL 3
62	*Healing Afflictions*	----------

Two Healing Stories (¶¶62-63)[51]		
62	*Healing Afflictions*	----------
63	*Abba John Heals a Blind Child*	----------
On Self-Awareness and Repentance (¶¶64-68)		
64	*Thou Shalt not Judge*	JL 15
65	*"We Forget Our Own Sins"*	----------
66	*Opening the Door of Repentance*	----------
67	*The Parable of the Prostitute*	JL 16
68	*On the Soul*	----------
69	*A Brother Abuses the Agape Meal*	JL 9
70	*A Revelation in the Spirit*	----------
Abba Poimēn Speaks about Abba John (¶¶71-72)		
71	*Abba Poimēn Speaks about Abba John*	----------
72	*Sitting in Judgment*	----------
Mysteries and Wonders (¶¶73-75)		
73	*The Cherubim Watch Over Abba John*	----------
74	*Wondrous Happenings at the Eucharist*	----------
75	*A Wondrous Journey to Babylon*	----------[52]
Invasion and Emigration (¶¶76-78)		
76	*Barbarians Invade Scetis; Abba John Leaves*	----------
77	*Abba John Goes to Klysma*	----------
78	*Saving a Rich Man*	----------
Death, Ascension, and Burial (¶¶79-81)		
79	*Abba John Dies and Crosses over to Heaven*	----------
80	*The Villagers Bring Abba John down from the Mountain*	----------
81	*The Burial of Abba John*	----------
III. Conclusion		
82	*Peroration*	[JL 34][53]

[51] ¶62 serves as a bridge between the two units.

[52] The end of this story appears to be recast as IV.66 of the Greek *Systematic Apophthegmata*; see Guy and Flusin, eds., *Les Apophtegmes des pères: Collection systématique*, 216–18.

[53] The Peroration includes numerous themes found in AP 34, such as patience and humility, but it does not appear to be directly related to that saying.

If we use the analogy with the Gospels and their composition, Zacharias, the author-editor of the *Life of John the Little*, appears (1) to use several collections of material about Abba John; (2) usually organizes the sayings thematically; (3) appends a "birth and calling" narrative and an "ascension" narrative; and (4) adds a Proemium and Peroration, most likely of his own composition. This list, synchronic rather than diachronic, suggests not the order of redaction and composition but rather the various units.

After the Proemium (¶1) comes "Origins, Birth, and Call" (¶¶2-3), which has a threefold purpose: (1) it continues the Proemium, but in a narrative fashion; (2) it segues to John's early life and call to Scetis; and (3) it introduces Abba Amoi, John's abba, or spiritual guide. Zacharias uses the Greek transition *oun*, "therefore" (¶2), to move from ¶1 into the main part of the *Life*; while doing so, he continues the rhetorical trope of the Proemium of addressing his audience directly: "my beloved" (¶2). In ¶¶2, 3, and 4 Zacharias vaguely acknowledges his source(s)—"it is said" (¶¶2, 3) and "it is written (¶4)—while retaining throughout this unit some of the rhetorical fireworks of the Proemium, albeit on a less grandiose scale than what he uses to emblazon the Proemium: "with regard to noble and exalted virtue, he is a metropolitan of heaven" and "In wisdom and acute understanding Abba John was great in exalted virtue."

Paragraph 4 signals the transition from Proemium to narrative: "Now he arrived among these saints, it is written, and received a great, tested elder who had great zeal and experience in serving God and who was capable of rearing Abba John in the precepts of the Gospel. He was Abba Amoi." The protagonists of ¶¶4-10 are Abba Amoi and his new disciple. Or, one could say, John is the protagonist while Amoi is the antagonist, though the latter term does not mean "opponent" or "rival" but rather, to use a monastic metaphor, fellow-combatant on the spiritual battlefield; the dual spiritual theme of these paragraphs is the testing of John and, in the face of that testing, John's humility and obedience: his "virtues."[54]

[54] The transitions between paragraphs in this section are mostly chronological (¶¶9-10) or "abbatial" in the literal sense of *Abba* Amoi (¶¶7-8).

It may seem artificial at first to divide the next portion of the Life, ¶¶11-81, from the previous one, but ¶11 does signal a significant change in the narrative: this paragraph continues smoothly from ¶10, with a transition sentence, as earlier, both temporal ("After this") and abbatial ("our holy father Abba Amoi"), but now Abba Amoi passes the spiritual torch to Abba John: "After this, one day our holy father Abba Amoi was sitting with some brothers who were asking him about monasticism. He called to Abba John and said to him, 'John, my son, come, tell the brothers about monasticism.'" The next paragraph, 12, is structured the same way, with a temporal and abbatial transition, and with John as the subject matter: "Another day Abba Amoi was sitting in his cell when some brothers came to him asking about the salvation of their souls, and he sent them to his disciple Abba John to have him speak with them." John, "through the inspiration of the Holy Spirit abiding in him, answered all of them, satisfying their hearts." Although John is not fully grown-up as a monk—that, in true monastic fashion, will take years—he is now an abba, a respected spiritual "elder,"[55] who is mature enough in his faith and ascetic life (*politeia*) that he now is able to give counsel to others.

In the first ten paragraphs of the *Life*, only one (¶8), or 12.5 percent, comes from the AP, whereas in the next seventy paragraphs, ¶¶11-81, twenty-six, or 37 percent, over a third, find correspondence with the *Sayings* of the desert fathers and mothers. If we deduct sections that focus on healings and miracles (¶¶47-49, 62-63) and the priesthood (¶¶57-60),[56] themes absent from the *Sayings*, and if we cordon off the final section with no parallels to the AP (¶¶70-81), of the next seventy paragraphs (excluding ¶82, the Peroration), 53 percent (twenty-six out of forty-nine), over half, are related to the *Sayings*. Thus, a larger overview shows that the *Life* divides into three unequal units:

[55] See ¶3 of the *Life* and n. 37 for a discussion of this term.

[56] Zacharias clearly intends ¶59 to go with the unit on priesthood, but his transition ("after such exaltation") is artificial; thus it is likely that ¶¶59-60 belong either to Zacharias or to one of the traditions he is drawing upon. Paragraphs 59 and 60 do not use the term "priest" or "priesthood," but since the unit, ¶¶57-60, lies between two paragraphs from the AP, it is best to take it as a whole.

¶¶1-10	Introduction: 12.5 percent from the AP
¶¶11-81	Body: roughly 37 to 53 percent from the AP
¶¶82	Conclusion: 0 percent from the AP

Since more than one-third to slightly over one-half of the body of the *Life*, depending on how one calculates it, is related to the AP, with the remaining coming from other sources, it remains to see how Zacharias weaves the sometimes related, sometimes disparate, strands together.

• John as Monastic Abba (¶¶11-16)

Paragraph 11 seems to be an expanded version of AP Zacharias 3, to which Zacharias of Sakhā has appended a vague temporal transition: "after this." As noted above, the transitions in this section are temporal and "abbatial," that is, Zacharias uses Abba Amoi as his transition. In paragraphs that have parallels with the AP (12, 13, and 16), the *Life* brings in Abba Amoi whereas the AP do not. Only the last sentence of ¶16 comes from AP John the Little 36; thus this story represents a greatly expanded version of John the Little 36 or, conversely, John the Little 36 has preserved only the memorable punch line of an originally much longer story, much as happens with some of Jesus' sayings in the Gospels.

• "What Is a Monk?" (¶¶17-20)

In this section, Zacharias has added one saying (¶19) to three that define what a monk is. The good bishop of Sakhā, however, is not content with collecting odds and ends and throwing them in a pile; rather, he very effectively appends AP John the Little 14 as a coda. After defining monasticism, Zacharias has this saying serve as moral, admonitory caution, warning, lament, and nostalgic longing for the golden era of desert monasticism.

• Stories about Obedience (¶¶[21]22-25)

There is no transition between the previous unit and this one, which interlaces three sayings from the AP (¶¶21, 23, and 25) with two stories Zacharias found elsewhere (¶¶22 and 24). Once again, however, Zacharias is not content with mere stitchery: he very

skillfully closes this section on obedience with what is perhaps the most famous story about John: how, in perfect monastic submission, he waters a stick until it blooms.

• Two Unconnected (?) Sayings (¶¶26-27)

It is difficult to know how, or whether, these two sayings, not in the AP, are supposed to fit with the previous section or the one following—or neither: they seem tossed in.

• Amoi and John (¶¶28-29)

Paragraph 28 likewise has no transition from the previous saying and ¶29 has only a weak connection ("After awhile") with ¶28. The common bond of these two stories, both in the AP, is Abba Amoi. Chronologically and thematically, these two paragraphs are essential to Zacharias' mission: he has shown how Abba John has outgrown his monastic apprenticeship; dramaturgically, therefore, Amoi is no longer necessary to John's spiritual ascent and so he dies.

• John Forms His Own Community (¶¶30-32)

These three paragraphs, none of them in the AP, follow logically and dramatically from the previous unit: John now attracts disciples and forms his own monastery. But Zacharias will have no truck with rugged individualism: "Now when our father Abba John was left by himself," the bishop of Sakhā drives home in his transition, John "went to the place of the tree as his father had commanded." Thus John, still obedient, symbolically and physically continues his abba's work and life, now drawing disciples of his own.

• Virtues (¶¶33-38)

John is now the focus of the *Life*; we hear no more of Abba Amoi. These five paragraphs, only one of which (¶34) has a parallel in the AP, coalesce around the idea of virtue and virtues, terms that appear *forty-two* times in the *Life*. John, "adorned with every virtue," both embodies and teaches, inculcates, and passes on virtue(s) to others.

• Baskets (¶¶39-43)

The transition from ¶38 to ¶39 is halfhearted and tepid at best: "Now again it happened one day that [Abba John] went to Egypt to sell some baskets." But, once again, Zacharias shows some skill here in advancing one of his themes concerning monastic spirituality. Paragraphs 39-42 have little, really, to bind them together except for baskets: at first it seems that Zacharias has done a mental word search for baskets and found two sayings from the AP and two from elsewhere that include that humble monastic handiwork. Paragraph 43, however, which does not have "basket" in it and thus does not seem at first to belong to this section, actually nicely sums up the unit: in ¶42 John is so absorbed in prayer and meditation that he does not hear a brother knock three times to obtain baskets. John now tells the brother to take all the baskets he wants: he himself no longer has "leisure for baskets." What is implicit in ¶43, now, with the help of 1 Corinthians 2:9, becomes explicit in ¶44: John's, and the *Life*'s, "desire" from here on is for "invisible things." The *Life*, like John himself, no longer has (time for) baskets.

• Harvest Stories (¶¶44-51)

Paragraph 44 begins with Zacharias, like Homer, nodding off: "Our holy father Abba John went *again* to the harvest" (emphasis added). None of the previous forty-three paragraphs mentions a harvest. It is possible that Zacharias means that John recently went once again, during some year's harvest, to the harvest, but this is not likely. It is more likely that he grouped together seven sayings with the common theme of harvest and, for whatever reason, put those stories here. Paragraph 44 has no transition with the preceding paragraph while the transition in ¶52 ("Meanwhile"), following the unit on the harvest, looks suspiciously like a commonplace from an American Western: "Meanwhile, back at the ranch. . . ." Of the seven stories here, three (¶¶45, 50, and 51) have parallels in the AP. Though Zacharias may have nodded when bringing his readers or auditors into this section, he appears to have woken up and to be wide awake when accompanying them out; the theme of ¶51 very much resembles that of the previous section on baskets (¶¶39-43): John's single-minded, and single-souled, focus on "prayers and unceasing petitions" to God.

• All the Saints (¶¶52-53)

The two sayings here, the second from the AP, have no meaningful segue from the preceding material or to the material following. The two pieces have the vague association of heaven and paradise.

• The Angel of the Lord (¶¶54-55b [56-56b])

Paragraph 53 finds Zacharias again nodding off in his scriptorium or cell: it begins with "Therefore, through these great deeds." The previous unit has no deeds. The AP already had a tradition that John is guarded by "an angel of the Lord" (¶55);[57] Zacharias now builds around this story with material from other sources. Paragraphs 56 and 56b, the latter from the AP, are bereft of angels but Zacharias builds this addition to his structure with the transition "these" in ¶56: "Our holy father Abba John enjoyed these holy exhortations and revelations from the Lord"—that is the holy exhortations delivered by the angel in ¶55b.

• Abba John the Priest (¶¶57-59)

At the beginning of ¶57 Zacharias brings in the Apostle Paul four times, and the former Pharisee from Tarsus summarizes the previous section: Abba John is now "dead to sin (and the world) but alive in Christ Jesus our Lord" (Rom 6:11), boldly confesses pride in the Holy Cross (Gal 6:14) and wounds of Christ (1 Pet 2:24), and purifies himself as a "temple for the Holy Spirit" (1 Cor 6:19). With such ringing apostolic and monastic endorsements ("It was especially for this reason"), "Abba John was made a priest." In the AP John is not a priest; in fact, his life as a solitary and semi-anchorite suggests the opposite. Here later tradition has clearly vested the poor desert abba with the rich liturgical robes of a priest or a bishop, just as the thirteenth-century wall paintings in the north narthex of the eponymous church at the Monastery of Saint Antony have resplendently robed all the monastic worthies who

[57] Angels make frequent appearances in the AP; see the general index in Ward, 259.

grace its walls, including John (who, nicely, stands on a hill because he is short).[58]

• A Priest vs. the Passions (¶¶60-62)

It is not exactly clear in the transition to ¶60 what "things" John is seeing in the previous paragraph, perhaps the Tarantino-like aftermath when he "ripped open the belly of the Devil and his evil demons so that as a result Satan gnashed his teeth and cried out in the air." But for Zacharias, that is not the point: the movement in this part of the *Life* has been from John's forming a community to his devout and devoted prayer life, to having both God and the church recognize John's sanctity by first giving him a guardian angel and then making him a priest. In this section and the next two the *Life* clearly moves into the pastoral nature and aspects of John's life and ministry: he confronts, and defeats, the passions[59] in his own life, ministers to others and helps them defeat the works of the Devil and, finally, like Abba Antony the Great in his *Life*,[60] becomes a great discerner of spirits, teacher, and counselor of souls.

• Two Healing Stories (¶¶62-63)[61]

In the transition of ¶62, Zacharias makes clear the monastic understanding that the passions are caused by "the Enemy," Satan, that the passions cause afflictions that need healing, and that great spiritual figures like Abba John can mend the fractures and wounds, many of them self-inflicted, of the human heart and soul. Neither paragraph in this section has a parallel in the AP, but the *Life* accurately reflects the early monastic understanding that healing is, in the original sense of the word, psychosomatic: in ¶62 John

[58] See Elizabeth S. Bolman, ed., *Monastic Visions: The Wall Paintings at the Monastery of St. Antony at the Red Sea* (New Haven: Yale University Press, 2002), xiii.

[59] On the passions see ¶6 n. 49.

[60] See Athanasius of Alexandria, *The Life of Antony* ¶¶16-43, esp. 36-38, trans. Tim Vivian and Apostolos N. Athanassakis, CS 202 (Kalamazoo, MI: Cistercian Publications, 2003), 97–151, 137–41.

[61] ¶62 serves as a bridge between the two units.

heals spiritual afflictions; in ¶63 he heals physical affliction. The Coptic language and early monastic spirituality are symbiotic: *oujai* as a verb means both "to heal" and "to save"; as a noun, it means both "health" and "salvation."[62] Coptic *hēt* means both "heart" and "mind."

• On Self-Awareness and Repentance (¶¶64-68)

Paragraph 64, though it has no explicit transition from the previous section, continues the general theme of John's pastoral teaching and spiritual healing. Of the five stories in this unit, two (¶¶64 and 67) have parallels in the AP and both offer parables whereas the three that have no parallels with the AP have sayings rather than parables. Neither parable has the opening sentence or sentences of the AP. Paragraph 64 with its parallel of AP John the Little 15 is particularly interesting. Both concern slander. The saying in the AP opens in typical apophthegmatic fashion: a brother asks Abba John a question. Paragraph 64, however, sheds this specificity and acquires a coat that covers more area but loses color: "Abba John would admonish everyone." It then adds a moralizing homily, once again bringing in the Apostle Paul.[63] The themes of the two versions, though worded slightly differently, are essentially the same: speaking against one's neighbor in the AP version and slander and judging in the *Life*.

• Abba Poimēn Speaks about Abba John (¶¶71-72)

Abba Poimēn at first seems to have wandered into the wrong cell or dropped by from a passing ship on the Nile, offering two sayings, the first long and the second short, about Abba John. With the first word of ¶71 "then," meaning "next," Zacharias, hospitably,

[62] English "whole," "holistic," "heal," and "health" offer a memory of relationship.

[63] Apostle Paul appears twice in all of the AP but three times in the much shorter span of the *Life* (even shorter if one considers only ¶¶11-70, or 72, to be apophthegmatic material). The AP, especially when compared with other patristic writings, is relatively light on quotations from and allusions to Scripture and seems to follow this pattern with regard to writings by or attributed to Paul in antiquity. The *Life*, by contrast, is saturated with references to Paul's and Pauline writings, over sixty-five of them.

and suddenly, places Abba Poimēn at the same table as Abba John and "a number of monks" in ¶70. It is not surprising that Poimēn should make an appearance: he (if Poimēn of the AP represents only one person) has over two hundred sayings attributed to him.[64] John figures in three of those sayings—46, 74, 101—but none of them has a parallel in the *Life*. In addition, Poimēn's only prior appearance in the *Life* is in a list of monastic worthies in the Proemium.

Neither the AP nor the *Life* suggests that the two abbas knew each other. Poimēn comes on stage twice in the AP in sayings attributed to John (13 and 43); neither time, though, is he in John's company; the two appearances are misplaced sayings about John and belong in Poimēn's section of the AP. The sayings of AP John the Little featuring Poimēn do have parallels in the *Life*, ¶¶21 and 53, respectively—but neither of these has Poimēn present. Somewhere along the chain of transmission, perhaps at Zacharias' desk, two *sayings about* John became two *stories featuring* John.

Despite, or because of, these permutations, Zacharias makes it very clear that he is aware of, and even knows well, the traditions about the importance of Poimēn with regard to the *Apophthegmata*. Slipping back into the high-falutin' pomposity (or, more charitably, windiness) of the Proemium, Zacharias declares: "Then, indeed, the great and discerning one, the great wise one, our holy father Abba Poimēn, who became a new Paul in his generation, first of all in true wisdom narrated numerous achievements of many luminaries among our fathers." Then, more concisely, he reminds his audience that Abba John is one of those luminaries: "Furthermore, the truly wise and all-holy Abba Poimēn also wrote down many achievements of our father Abba John the Little."

More weakly, Zacharias opens the next paragraph with "Our father Abba Poimēn also said this and the like about our father Abba John," acknowledging with "the like" that he is aware of multiple references to John in apophthegmata attributed to Poimēn. Thus, both the AP and the *Life* clearly show a relationship between the two great monastic fathers, but neither tells us if that relationship was one of mutual awareness and admiration, or if the two

[64] See ¶71 n. 181 in the *Life*.

personally met or were close. Since Poimēn appears to be a younger contemporary of John, since they were both at Scetis, and since both apparently left or fled Scetis around 407–8 when barbarians sacked most of the monastic settlement—John for Klysma and Poimēn to Terenuthis—it seems more likely that they were more than just stories to one another. Exactly what their mutual story was, sadly, the tradition did not pass on.[65]

- Mysteries and Wonders (¶¶73-75)

Because John has kept the "commandments" articulated by Poimēn in ¶¶71-72, which Zacharias enthusiastically names "great achievements," the abba is vouchsafed "two Powers from among the cherubim" (¶73). Apparently because of these two Powers (Zacharias does not explicitly say), when John celebrates the Eucharist he is "worthy to see the arrival of the Holy Spirit upon the altar" (¶73) and, at the behest of Archbishop Theophilus, takes a wondrous visit to Babylon to retrieve relics of the Three Hebrews who defied Nebuchadnezzar (¶75).[66] Neither of these stories, not surprisingly, has a parallel in the AP since the latter places very little emphasis on wonders and miracles.

For Zacharias, however, this section is very important: Abba John has both literally and figuratively reached the mountaintop. The many-hued arc of the narrative has, in a suitably humble apotheosis, swept from John as disciple to the abba as wise monastic teacher and healer par excellence to the saint as more-than-human: he is guarded by angels, bestowed with celestial Powers, and sees and does wondrous things. The end is drawing near. Many, perhaps most, in Zacharias' ancient audience knew the outline of much of the rest of John's story, how he had fled Scetis during a barbarian invasion, that he had gone to Klysma, and that he soon thereafter died there. Zacharias now needs only to provide the holy details in the next two sections.

[65] See Evelyn White 2:155 and 157.

[66] For a discussion of the various versions of this journey, see appendix 2, pp. 270–73.

• Invasion and Emigration (¶¶76-78)

Except for two small possibilities, none of the *Life* after ¶70 has parallels with the AP.[67] As noted above, Zacharias symbolically and literally now takes Abba John up the mountain, where he dies. With this symbolism, he resembles Jesus in the Gospel of Matthew: like Moses, Jesus ascends a mount to give a "sermon," and before his death he emigrates from Galilee and makes the steep ascent to Jerusalem.

In ¶76 Zacharias manufactures a temporal and locative transition from Alexandria, where John's journey to Babylon begins and ends, to the desert, which barbarians now invade. This invasion forces John to leave Scetis for Klysma—which, unless John has shucked off all earthly attachments, must be heartbreaking. Zacharias, however, with a powerful and moving story, shows us that John will *leave*, not flee, Scetis: when the brothers—trembling in their sandals, one trusts—ask John "Are you afraid of the barbarians?" John replies no. The concise nature of apophthegmatic storytelling usually does not allow for stage directions, semaphoring awe, incredulity, and horror on the brothers' faces or any kind of interrogatory or amazed response.[68] John immediately continues: "This barbarian, even if he is separated from me by faith, nevertheless is an image and creature of God [Gen 1:27] in the same way that I am. If I resist this barbarian he will kill me and will go to punishment on my account." With this profound theological and pastoral affirmation, John leaves Scetis forever and goes to Klysma.

• Death, Ascension, and Burial (¶¶[78]79-81)

Zacharias now concludes the narrative portion of the *Life* with elements common to the conclusions of many hagiographies: a

[67] See ¶75 and n. 189 and ¶82 and n. 262 of the *Life*.

[68] For example, in the New Testament (Mark 4, the parable of the sower), Jesus will tell a parable, which the later Christian community allegorizes. For a monastic example, see *The Virtues of Saint Macarius of Egypt* 20–21, in Vivian, trans., *St. Macarius the Spiritbearer* (Crestwood, NY: St. Vladimir's Seminary Press, 204), 102–3.

teaching miracle (¶78) that acts as a bridge between the last two sections, elevated language (¶79), appearances by or visions of the saints (eminent monastics here) (¶79), ranks of angels and choirs (¶79), a holy death (¶79) and ascension "to the heights of the Lord of glory" (¶79), a vision vouchsafed to John's servant (¶80), the discovery of the saint's body that gives off "a wonderful, sweet fragrance" (¶80), bringing the body down from the mountain (¶80), the occurrence of "many miracles and powers" (¶80), the exorcism and healing of a young man (¶80), the healing of a paralytic (¶80), and the interring of the saint near other saints (¶81).

A diatribe against the Council of Chalcedon, "the synod of the Devil," perfectly understandable from a Copt point of view, unfortunately mars the conclusion. This appendage, with its awkward suturing to the hagiographical exaltation of Abba John, clearly does not belong to the narrative flow, but at this point it is impossible to tell when it was added to the Johannine tradition.

In both New Testament and Patristic studies, modern scholars are often unduly preoccupied with the patches in the quilt; for the ancients, it was the quilt as a whole that mattered, not the pieces. Though a patchwork, the *Life of John the Little* as we have it is a usable whole. John's audience would not have looked in the *Apophthegmata* for an "Ur-John" or "real" John behind the one that Zacharias presents.[69] To make such a search now presumes that the apophthegmata about John are the earliest—and, therefore, most reliable—information about the monk that we have. But at this date there is no way to determine that. There are apophthegmata about John that Zacharias does not include, and there are sayings by John in the *Life* (apophthegmata) that are not found in the *Apophthegmata*. Are the sayings in the *Life* automatically later because they do not

[69] This is a relatively modern search, begun in the eighteenth century with attempts to find "the historical Jesus," continued with the *Religionsgeschichte* school in Germany, and continually modified and much-argued about to the present day. For a good brief introduction about Jesus and the historical quest, see John Dominic Crossan, *Jesus: A Revolutionary Biography* (San Francisco: HarperCollins, 1994); Crossan's longer, more scholarly, work is *The Historical Jesus: The Life of a Mediterranean Jewish Peasant* (San Francisco: HarperCollins, 1992).

occur in the *Apophthegmata*? Hardly. Our modern suspicion of healings and the miraculous helps us jump to the conclusion that since stories of miracles and healings by John are not in the *Apophthegmata* then they are later, hagiographical, accretions. But there is no way of knowing this. Besides, the *Apophthegmata* themselves are not "history" in the modern sense; they were not passed down to record reliable "facts" about the monastic fathers. They were told and retold in order to hand down a way of life—in monastic terms, *politeia* (for John's way of life, see part 4 below). The belief was that this life in Christ of the ancients could mold and shape those who heard about it in the present, bringing those who heard the stories about John closer to God and to a godly way of life.

III. *Bios* (Life)

Much of the information that we have about Abba John the Little (ca. 339–409 CE) comes from hagiography, whose historical reliability is uncertain. As discussed in parts 1 and 2 of the introduction, however, hagiographies contain a great deal of earlier, apparently independent sources, probably both oral and written. These sources may contain information from the earliest strata of Egyptian monasticism that we can discuss as "history" in the modern sense.

The dates of John's life, according to Hugh G. Evelyn White, still the best scholar on this subject, "can be indicated with fair probability":[70]

1. According to the *Life*, John was born about 339 (¶2); "his family was from a village in the region of Pemje [Oxyrhynchus], the famous city of Upper Egypt whose name is Tsē." There were two boys: one older and larger; the other, younger and shorter, was John. Both eventually became monks.

2. In 357, at the age of eighteen, according to the *Life*, John is called by God to the established and famous monastic community

[70] Evelyn White, 2:110; much of the outline that follows come from Evelyn White, 2:107–11, 158.

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of Scetis (¶3)[71] and becomes the disciple of Abba Amoi (Ammoës).[72] When Amoi becomes ill, John nurses him for twelve years (¶29).

3. Before he dies, Amoi tells his disciple, "John, my son, when my soul passes over from this world, go dwell in the place where you planted the tree [of obedience; see ¶25]" (¶27). After Amoi's death, John does so (¶28) and begins his independent life as an anchorite, about 375.

4. John, like Antony the Great, Macarius, and other eminent abbas and ammas of the desert, attracts disciples (¶30) and digs a well for his growing community (¶31). He founds his own community about 380–85.[73] The *Life of Bishōi* says that John and Bishōi were disciples of Amoi; after Amoi's death, they lived together at the present site of the ruined monastery of John the Little.[74] After a while, Bishōi left "and made for himself a cave in the rock at a distance of two miles to the north," that is, at the site of the present-day monastery of Saint Bishoi.[75] According to the *Life of Arsenius*,

[71] The best history of early monasticism in Scetis or the Wadi al-Natrun is still Evelyn White 2; for a briefer treatment, see Derwas J. Chitty, *The Desert a City* (Crestwood, NY: St. Vladimir's, 1995). See now Ewa Wipszycka, Moines et Communautés Monastiques en Égypte, IV^{e}–VII^{e} Siécles (*Journal of Juristic Papyrology*, 2008).

[72] AP Ammoës 3 confirms that John was the disciple of Amoi. Evelyn White, 2:183, n. 1, suggests that John joined Amoi because both were from the Thebaid.

[73] Evelyn White comments, 2:110, that this date "is in agreement with Serapion's statement in the *Life of Macarius* that Macarius was already old when the monasteries of John and Bishoi were founded."

[74] Three cursory archeological digs at John's monastery have not found evidence that the monastery is in fact John's, but it is the only large abandoned site discovered in Scetis and is in the right location. Therefore it probably is the site of John's monastery.

[75] Evelyn White, 3:133. In the *Life of Paisios* (Bishoy/Pshoi), Paisios/Bishoy becomes the disciple of Abba Pambo (¶4); after Pambo's death, John the Little remains with Paisios/Bishoy (¶8). An angel later comes and tells them, "You, John, will persevere here, and will be a guide leading many to salvation. And you, Paisios, servant of Christ, will leave here for the western part of the desert. 'Countless number of people will be assembled around you,' says the Lord, 'and a monastery will be built there by divine decree, and my name will be glorified there through you.' " John stays there while Paisios goes "off at some

Arsenius, tutor to the princes Arcadius and Honorius, sons of Theodosius I, came to Scetis and became John's disciple.[76]

5. John becomes "Father of Scetis" early in the fifth century. The title "Father of Scetis" is problematic, however. Macarius was succeeded by Paphnutius early in the fifth century; AP Eudaemon (Ward, 64) calls Paphnutius "the Father of Scetis," and John possibly succeeded Paphnutius (Evelyn White, 2:150). The colophon to the *Life* calls John "our holy father the priest and *hēgoumen* [monastic leader] of Scetis," in ¶75 the three holy youths identify John as *hēgoumen*, and in the opening and closing sections of the *Life* Zacharias calls John "*hēgoumen*" (pars. 1, 2, and 82). Sahidic fragment 1 (see appendix 2) and the *Life* proper (¶¶2-81) do say that John was a priest (¶¶57-58), but this material has no parallel in the *Apophthegmata*. Just as the *Apophthegmata* do not report that John was *hēgoumen* or "Father of Scetis."[77] But just as Athanasius in the *Life of Antony* 3.2 speaks of "monasteries" in the desert when there were no monasteries in the later use of that term, such formal titles could well have come later.

6. Scetis is sacked by "barbarians" in 407–8, and John flees to Klysma near Suez (¶¶76-77).

7. John dies on Sunday, 20 Paopi (Babah; October 17), perhaps in 409, at the age of seventy (¶79).[78]

8. There is some confusion about what happened to the saint's remains. The *Life* seems to suggest that John was buried in Klysma (¶81); the Arabic Synaxarium says the remains were transferred to

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distance"; "going to the west," he digs a cave and lives in it (¶12). On Paisios/Bishoy, see Vivian, "'A Man Holy and Perfect': The Holy Man as *Didaskalos* (Teacher) and *Mathētēs* (Disciple and Pupil) in the *Life of Paisios/Bishoy* Attributed to John Kolobos" (*American Benedictine Review*, forthcoming). We are preparing an edition of the Greek and Arabic *Lives*.

[76] See Evelyn White, 2:123, and n. 9.

[77] Because of this evidence, Regnault, "Le vrai visage," 227, doubts that John was a "superior of a particular community" and suggests that the monastery named after him came into existence in the sixth century.

[78] His feast day in the Coptic Orthodox Church is Babah 20.

Minyā.[79] Whatever, the case, they seem to have been returned to Scetis prior to 799 (see appendix 5).[80]

In death, John figured in the struggles between Chalcedonians and anti-Chalcedonians. Coptic Orthodox monks (those whom the Chalcedonians labeled "Monophysites," among other, more offensive, names) had to use subterfuge—and the help of the Arabs—to steal John's body from the Melkite Chalcedonians. They took it to Cairo, then to the monastery of Saint Macarius, then to John's monastery.[81] After the demise of John's monastery, probably in the fourteenth century, according to Coptic tradition John's remains were taken to the monastery of Saint Macarius, where they remain to this day.[82]

During the patriarchate of John IV (775–99), Scetis became a great shrine; at this time, if not earlier, the monks became more renowned for their relics than for their wisdom. As Evelyn White astutely observed more than seventy-five years ago:

> In the earlier period of the history of Nitria and Scetis, pilgrims made their way into the desert to be edified by the discourse of the fathers, to beg for their prayers, and to receive their blessing. . . . In the seventh century a change seems to have come over both pilgrims and monks. The former seek out holy places believing that prayer there will, through the mediation of some departed saint, lead to a cure or to some other benefit; the latter

[79] Lucien Regnault, "John Colobos, Saint," *Coptic Encyclopedia*, 1359–61; 1361. "In Upper Egypt, to the south of Minyā, in the village which still bears his name—Dayr Abū Hinnis—near the ancient Antinoöpolis, there existed another monastery dedicated to John, going back possibly to the sixth c[ent.] . . . This monastery at least proves that the cult of John spread rapidly as far as the Thebaid" (Regnault, 1360); cf. appendix 5 n. 26.

[80] Evelyn White, 2:294; Regnault, "John Colobos," 1361.

[81] For the account, in Arabic, see I. Forget, ed., *Synaxarium Alexandrinum* II, Corpus Scriptorum Christianorum Orientalium 67, Scriptores Arabici Tomus 3; (Louvain: L. Durbecq, 1953), 293–96. For a translation of the Misrā 29 and Babah/Paopi 20 entries, see appendix 5. For a summary in English, see Evelyn White 2:294–96.

[82] The remains "were placed in a special shrine in the church of the martyr Abba Scheiron." See Fr. Matta el-Meskeen, *Coptic Monasticism and the Monastery of St. Macarius* (Cairo: St. Macarius, 1984), 54.

> are drawn more and more to realize the advantages presented to them by such an attitude, and come to look upon relics as an attraction bringing renown and wealth to their monastery. In proportion, then, as the sanctity of the living grew less remarkable, the veneration of the dead increased.[83]

John, through his holiness of life and his sanctity in death, played an important part in both religious "movements." If we accept the dating of the *Life of John the Little* to the early eighth century (see above, "I. Zacharias and his Text," pp. 3–5), we may then plausibly link the composition of the *Life* with the growth of John's cult and/or increased interest in his relics as a pilgrimage destination.

IV. *Politeia* (Way of Life)

John's contemporaries and heirs, his "sons," deeply trusted and revered him, and his spirituality and way of life have continued to impress and form people to the present; as Lucien Regnault, one of the most knowledgeable and sensitive students of early Egyptian monasticism, has commented:

> We may regard the apophthegms on John Colobos as a particularly noteworthy synthesis of desert spirituality. There is nothing hard and fast or systematic, nor is there any abstract development, but rather a series of live pictures interspersed with maxims of great lucidity, the outcome of rich experience.[84]

If we compare the depiction of John in the *Apophthegmata* with the presentation of Zacharias, we can once again see significant differences: it is the same saint, but each has different emphases.

Aretē: *The Holy Workshop of Virtue*

One of the most striking differences, one given great emphasis by Zacharias, is that for the bishop, John is the personification—quite literally, the embodiment—of virtue. "Virtue"—*aretē*, which

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English "virtue" can only feebly serve—was a noble quality going back to classical Greek thought and was much valued in Greco-Roman philosophy and ethics (the word occurs only five times in the New Testament).[85] Given the heavily Greek nature of the Proemium to his encomium, it is not surprising that Zacharias has "Hellenized" John here—just as Athanasius does Antony.[86] "Virtue" or "virtues" occur thirty-three times in the *Life*, only two of which (¶¶23 and 56) have parallels in the AP. Since the term is not foreign to the AP, however, the tradition about virtue antedates Zacharias and probably belongs to the earliest monastic strata. For Zacharias, John is "all virtuous" (¶58) and—in a Hellenistic image—competes in the "stadium of virtue" (¶60); John's novitiate is the "holy workshop of virtue" (¶9).[87]

In the *Life*, however, virtue is the child of both Hellenic and Jewish parents. A speech that Zacharias attributes to John very early in the *Life* shows how important virtue is to the bishop:

> God has chosen the poor of the world and made them rich in Christ in order to raise up others in the blessings of the Holy Spirit, especially because virtue is not esteemed to a famous people or to a person prosperous in the riches of this life. Virtue flees from him who is not in poverty but is found in a soul that loves God. She chooses by herself, with her own will, while single-mindedly doing the good at all times, whether the person

[85] See Henry George Liddell and Robert Scott, et al., *A Greek-English Lexicon* (Oxford: Clarendon Press, 1843 [1968] [LSJ]), 238a-b; G. W. H. Lampe, *A Patristic Greek Lexicon* (Oxford: Clarendon, 1961, 1978) 224a–25b; and Walter Bauer, rev. Frederick William Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1957, 1979) 130a-b.

[86] See Athanasius, *The Life of Antony*, trans. Vivian and Athanassakis, xxxix–xlvii.

[87] For the AP, see the general index in Ward, 264. Archeological discoveries at Bawit and Saqqara have shown how important virtue and "the Virtues" were in early Egyptian monasticism. For a further study with references, see Tim Vivian, "Ama Sibylla of Saqqara: Prioress or Prophet, Monastic or Mythological Being?" *Bulletin of the Saint Shenouda the Archimandrite Coptic Society* 5 (1998–99): 1-17; repr. in Vivian, *Words to Live By: Journeys in Ancient and Modern Monasticism*, CS 207 (Kalamazoo, MI: Cistercian Publications, 2005), 377–93.

> is poor or rich. And we know this by the life of our fathers the holy apostles and all the rest of the saints. (¶2)

Here Greek virtue weds Gospel values: it is the poor who are virtuous; virtue is not a respecter of persons. But, just as importantly, "virtue" becomes personified, just as Wisdom is in Proverbs: "Virtue flees from him who is not in poverty but is found in a soul that loves God. She chooses by herself. . . ."[88]

Once wedded, virtue bears monastic offspring:

> Our holy father Abba John made progress in virtue because of the extent of his great temperance and the greatness of his way of life. He attained freedom and was without evil, and none of the passions troubled him at all, it is said, since he had desired this from God and was without care or anxiety. (¶21)

The story related in this paragraph has its origins in the *Apophthegmata*, but the sentence just quoted is the creation of Zacharias.[89] Note the monastic terminology, most of it Greek: "temperance" (*enkrateia*), "way of life" (*polētia* = Gk. *politeia*), "without evil" (*akakia*), "passions" (*pathos*),[90] "care," "anxiety." In the *Life of Antony*, Athanasius yanks philosophy away from the Greeks and entrusts it to Antony, that is, to the monks and the Church (a use that Zacharias continues to employ);[91] here Zacharias redefines virtue in the light of, first, the Gospel, then monastic practice. John, not the Greeks, is the bearer of virtue, and virtue is found in the apostles and saints.[92]

[88] See Vivian, "Ama Sibylla." English normally refers to abstract qualities as "it," but in Greco-Coptic, "virtue" (or "Virtue") is grammatically feminine: ⲧⲁⲣⲉⲧⲏ (*ti aretē*). Pronouns in Coptic also have gender; thus in Coptic, "virtue is not esteemed" is *ti aretē esēp an*, where "s" is feminine; "Virtue is hidden" is *esphēt ebol* ("s" again); and "She herself chooses" is *thai etsōtp nas* where the feminine occurs three times: th, s, and s.

[89] Or, less likely, of his source. See AP John the Little 13 (Ward, 87–88).

[90] The term *pathos* does not occur in the Syriac text.

[91] See ¶1 below; *Life of Antony* 72-80 (Vivian and Athanassakis, 208–27).

[92] In the same way, Antony defeats Greek philosophers and supplants their wisdom with the cross; see *The Life of Antony* 72-80; Vivian and Athanassakis, xxxix–xlvii (discussion) and 209–27 (translation).

Kenōsis: *Obedience, Humility, and Compassion*

The virtues most highly valued in the *Life of John the Little* are obedience and humility—and humility's offspring, compassion. If Saint Benedict, in writing his *Rule* with its emphasis on obedience, had as precedents, via Cassian's *Institutes* and *Conferences*, the monks of the Egyptian desert, he could have found no worthier exemplar than John the Little. With regard to obedience, once again Zacharias makes it clear that monastic spirituality is biblical spirituality:

> When [John] was in the order of divine service he first began to serve with complete obedience as a good disciple working diligently in true submission, and he wore the mighty weapon of humility that destroys and crushes all trace of sin, making himself like our Savior Christ who alone humbled himself for our salvation [Phil 2:8]: he came to us in the form of a slave [Phil 2:7], saving us while we were diseased and plagued with sin. (¶6)

To be humble is to be Christ; there is no greater *imitatio Christi*. But to be humble, truly humble, requires (in our terms) breaking the ego and forsaking self-centeredness. Even across all these centuries, monastic spirituality can be spiritually painful—and humbling—to behold. The purpose of early monastic sayings and John's *Life* is not to exalt the early abbas or fathers, but rather to encourage their emulation in those who walk the same difficult, yet compelling and sustaining, spiritual path. When monks or nonmonastic spiritual aspirants watch John humble himself, they behold John in a mirror, not darkly, but in startling clarity, where the light is Christ.

Zacharias, or his source(s), brilliantly intuits that for emulation to happen, *kenōsis* (Phil 2:7)—self-emptying in order to be filled with Christ—must be at the spiritual center of the relationship between John and his spiritual father, Amoi, and that this relationship is to be found *in nuce* in the *Apophthegmata*. His contribution is to take what is inchoate in the *Apophthegmata* and make it central in the *Life*: he does this by creating a long section (¶¶6-16) devoted to the relationship between abba and disciple. This is the testing of John: to see if he can be a monk, yes; but more frightening—at

least for the believing reader or auditor—to see if he can be a *Christian*. The stories in this section haunt the spiritual imagination: Amoi throws John outside on the doorstep to see what his reaction will be (¶10; this reminds one of the Pachomian and Zen Buddhist practice of making postulants wait overnight, or longer, outside the gate of the monastery); John, potentially puffed up with his spiritual prowess, is scolded by an elder who says, "John, you now resemble a prostitute who sits and adorns herself in order to have many lovers," and accepts the rebuke (¶12); one of the old men, apparently at the behest of Amoi and the other elders, "slapped Abba John many times in the face and threw him out of church, saying to him, 'Is it time to come to church, you worthless runt? Get out of here!' " (¶16). Once again, John accepts the rebuke.[93] These humiliations, in the original sense of the word,[94] humbling, go well beyond the Gospel teaching to turn the other cheek (Matt 5:39//Luke 6:29).

The point of this testing, which may seem more like boot camp than a school for charity is, as the *Life* vividly expresses it, "to restrain the violence of the heart's desire" (¶6). The most memorable and famous story about John concerning monastic obedience and Christ-like emptying is that of "the tree of obedience" (¶25); it hardly matters whether the story was originally about John the Little:[95]

> Now one day Abba Amoi took a dry piece of wood and went with it on a path far from his cell into the desert (the distance was about twelve miles), and he planted it there. Abba Amoi called to Abba John his disciple and said to him, "John, my son, give a basin of water daily to this wood until it bears fruit." Now the water was a long way from the place where the tree was

[93] This theme is also prominent in apophthegms about Abba Moses the Black; see AP Moses 3 and 4 (Ward, *Sayings of the Desert Fathers*, 139).

[94] "Humble" < Latin *humilis* < *humus*, "soil, earth, ground." Ashes to ashes, dust to dust.

[95] Sulpicius Severus, *Dialogues* 1.13, and Cassian, *Institutes* 4.24, offer variants of the story; Cassian's version, which involves John of Lycopolis, and not John the Little, appears to be the most original. For a full discussion, see Evelyn White, 2:108. See ¶25 n. 93.

> planted, but Abba John would leave with the water basin at night and he would return in the morning, and he did this for three years. The tree lived, blossomed, and brought forth fruit.

Such obedience is undoubtedly difficult, or nearly impossible, but, monastic spirituality asks, is obedience to Christ any easier—or harder?

John's final testing is to serve Abba Amoi for twelve years in his illness. "Because of his many illnesses," Amoi "was very impatient with our father Abba John and he never once said 'Thank you' to him, for his ways were harsher than those of many of our fathers" (¶29). The modern saints who come most readily to mind here are Mother Theresa and, in North America, Dorothy Day, who selflessly served the destitute, often without receiving much gratitude—from either the poor or the wealthy. The image in the mirror is now, at last, the face of compassion, the hard-won fruit of humility. Compassion, the *Life* forcefully reminds the reader, is not sentimentality but likeness to Christ: "Some brothers asked our father Abba John, saying, 'Is it good, our father, to foster good habits with others?' And Abba John said to them, 'It is good to foster such habits toward our brother; God died for him, for us and for him at one and the same time, in the same unique way' " (¶26).

Anthropology becomes soteriology here. Such biblically based theology shapes John's life: at the harvest, where he is an overseer, John "would not straighten his back at all until he first clapped his hands and allowed the brothers to rest; afterwards he also allowed himself to rest, saying, 'The Law was given to us in the Scriptures to treat our friend as ourselves, and especially in honor' [Mark 12:31]" (¶44); again during the harvest, when John sees a demon-possessed old woman lying in the road, "he had pity on her and in spite of the heat stopped to pray over her" (¶48); "moved with care for everyone," he heals a blind child, "his heart filled with compassion" (¶63).

Compassion is at the moral and ethical center of the *Life of John the Little*. If this does not surprise us, it should, because at the other center is perfection (the conceit of a multitude of centers is deliberate): John's life orbits in an ellipse around these two centers. How very often in the history of Christianity—past and present—does

zeal, or at least over-zealousness, for perfection drive away compassion! In monasticism, by contrast, they are part of an ethical trinity, a third center. The third member is a refusal to pass judgment, which is, really, consubstantial with compassion. This trinity, thankfully, is still alive today. The journal of a Cistercian monk executed by Muslim fanatics in Algeria reveals that he prayed in quiet charity for his captors until the end. That monk was, really, Christ on the cross. Such Christian charity has deep monastic roots. In John's day, when barbarians invade Scetis, "destroying the peace and tranquility and way of life of our fathers with their animalistic ways, threatening the monks and destroying the holy places," John decides to leave (¶76). The brothers, surprised, ask their abba if he is leaving out of fear. John replies,

> By the name of Christ God, I am not afraid. No, the perfect goodness in God's presence does not allow each of us to pursue his own salvation alone; instead, according to an angelic purpose, each of us, especially the devout person, does all his deeds while regarding his own good and that of his brother equally. This barbarian, even if he is separated from me by faith, nevertheless is an image and creature of God in the same way that I am. If I resist this barbarian he will kill me and will go to punishment because of me.

So many of us today are, to paraphrase W. H. Auden, sequestered in our hate,[96] caught in cultures that excessively emphasize the individual over the communal and value the self at the expense of the other, especially the over-inflated self bloated by fortune or fame—or comfort.[97] By contrast, Jesus taught—and lived—"open commensality," "an eating together without using table as a miniature map of society's vertical discriminations and lateral separations."[98] Compassion is moral and spiritual commensality.

[96] W. H. Auden, "In Memory of W. B. Yeats."

[97] For a powerful alternative, emphasizing the African concept of *ubuntu*, see Desmond Tutu, *No Future without Forgiveness* (New York: Image/Doubleday, 1999).

[98] John Dominic Crossan, *Jesus: A Revolutionary Biography* (San Francisco: HarperCollins, 1994), 71.

Whatever early monasticism's excesses, eccentricities, and failings, a passage like the one above warmly demonstrates that the monastic way of life still has much to teach us. What has been well said about mystics applies equally well to monks—and hence to us:

> If we read slowly and contemplatively what the saints have said has happened to them at prayer or in meditation or while walking in a wood or binding up the wounds of a leper, it may happen to us. If we pray or meditate or hie ourselves off to the woods or serve the poor and suffering, our worlds too may tip over, split apart, leave us high, dry, and transformed.[99]

V. The Arabic *Life*

The Arabic recension of the *Life of John the Little* has been well addressed by Stephen J. Davis in the introduction to his recent edition and translation of Göttingen Arabic 114 (fol. 110r–150r).[100] Here we wish to provide a general orientation and expand on two specific aspects: the antiquity of the available recension and the *Life*'s liturgical role within the context of the saint's annual celebration at his monastery.

Based on an analysis of the Syriac recension,[101] most scholars maintain that the Arabic translation was executed prior to 936, at which time a Syrian monk (or monks) relied upon it as the basis for the extant Syriac version. Such an early date for the translation

[99] Denise Lardner Carmody and John Tully Carmody, *Mysticism: Holiness East and West* (New York and Oxford: Oxford University Press, 1996), 22.

[100] S. J. Davis, "The Arabic *Life of St. John the Little*." In his critical apparatus, Davis compares the Göttingen text to the only printed edition of the Arabic *Life*, an unidentified manuscript in the Baramus Monastery. That manuscript was initially transcribed and published in 1947 by Fr. Quzman al-Baramusī and Nazīm 'Abd al-Misīh, and has been reprinted by the late Bishop Samu'īl and Fr. Martyrus al-Suryānī (now Bishop Martyrus) in *al-Qiddīs al-'azīm anba Yuhannā al-qasīr al-shahīr bi Abu Yahnnis* (Egypt: Sharikat al-n'ām, 1995), 13–49.

[101] F. Nau, "La version syriaque de l'histoire de Jean le Petit," *Revue de l'Orient Chrétien* 17 (1912): 347–51; Michel van Esbroeck, "John Colobos, Saint. Arabic Tradition," *Coptic Encyclopedia*, 5:1361–62; Davis, 16–18.

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places the Arabic *Life* within the initial phase of a proposed three-tiered scheme for the translation of the Coptic Christian heritage into Arabic.[102] The final point of agreement is that while a colophon in Göttingen Arabic 114 states that the manuscript was copied in the Monastery of John the Little, which dates that recension prior to that monastery's abandonment in 1493, the Göttingen manuscript was likely penned in the sixteenth century by a thorough scribe who copied the whole text, including the previous scribe's colophon.

In spite of some liberties taken in the convoluted and occasionally perplexing Proemium, Göttingen Arabic 114 provides a faithful translation of the Bohairic recension. The problem—if one can call it that—is that the translation is perhaps too good. The translator was experienced, his orthography and vocabulary are fairly consistent throughout the lengthy compilation, and his style is sophisticated, producing a highly idiomatic translation.[103] All these characteristics are out of place within the description of—and the existing evidence for—the first stage of translations from Coptic to Arabic, which were primarily ad hoc and exhibit a wide range of grammatical anomalies and idiomatic inconsistencies. This leads us to pose the possibility that even if the *Life of John* was translated at an early juncture, the edited manuscript at our disposal preserves a refined recension of a later date.[104] Several other manuscripts containing the Arabic *Life* have been identified; perhaps they will shed light on this issue. Nonetheless, the earliest among them dates

[102] See Samuel Rubenson, "The Transition from Coptic to Arabic," *Égypte/Monde arabe* 27–28 (1996): 77–91; idem, "Translating the Tradition: Some Remarks on the Arabization of the Patristic Heritage in Egypt," *Medieval Encounters* 2 (1996): 4–14; cf. Mikhail, "From Late Antiquity to Early Islam," 151–66.

[103] The translator judiciously employs Arabic doublets for pregnant Coptic words, thus translating the Greek/Coptic *paradisos* as *bustānan wa firdausan*—"Garden and Paradise" (see *Proemium* and n.26)—and rendering the Coptic *naferkhae* as *faqīran muhtajan*—"poor and in need" (see *Life* ¶2 n. 33).

[104] Davis' discussion seems to presuppose that the Göttingen manuscript, although clearly late, provides an authentic witness to the tenth-century translation. He discusses only in passing the possibility of redating the text (Davis, 26).

to the fourteenth century—well within the third, more refined, phase of Coptic Arabization.[105]

Ostensibly, the Syriac recension stands at odds with this thesis. That recension is based on an Arabic translation that must have existed prior to 936. Nonetheless, even a quick read indicates that the Syriac version provides a very loose translation of the *Life* as compared with either the Coptic or Arabic recensions. Consequently, it can hardly be used to reconstruct the Arabic text upon which it is based. Furthermore, while the additions, omissions, and annotations found in the Syriac recension may simply reflect the idiosyncrasy of its translator(s), it is possible that the literary license the Syrian translator(s) extended themselves was due (at least in part) to the poor quality of the Arabic text at their disposal.

Turning to the liturgical function and recitation of the *Life*, the Arabic recension places particular emphasis on the notions of commemoration and memorization.[106] Here, we are more concerned with the rubrics within the Coptic and Arabic manuscripts and what they reveal about the actual liturgical recitation of the *Life*.

Glosses in both recensions signify that the *Life* was in fact the focus of a public recitation, or performance (as opposed to private reading or meditation), though neither provides any guidance as to how the recitation actually proceeded. In general, the Coptic evidence is meager and confusing in comparison to the glosses that punctuate the Arabic manuscript. The heading of the Bohairic manuscript reads "The first Sunday of Paopi (Babah): the first lection." Given the unanimous agreement that the saint's commemoration is on the twentieth of Babah, one would expect the rubric to read "Third Sunday of Paopi," since the twentieth never falls on the first Sunday of any Coptic month, but is usually within

[105] Our comparison of the Arabic texts of the Synaxarium and the *Life* proved inconclusive. In theory, the thirteenth-century Synaxarium would provide readings that predate all extant manuscripts of the *Life*. That text, however, proved elusive. Often, it is difficult to discern where the medieval editors paraphrased the *Life* and where they quoted directly from it. Additionally, several readings seem to betray reliance upon the Bohairic *Life*, or perhaps a more literal Arabic rendering than that retained in Göttingen Arabic 114. Synaxarium entries for Abba John are translated in appendix 5.

[106] Davis, 28–32.

proximity of the third. Puzzling as it is, the rubric positions the recitation of the *Life* on a Sunday, which is significant. Unlike today, where most Coptic churches and monasteries celebrate at least two weekday liturgies (if not more), the frequency of weekday eucharistic celebrations during the Coptic middle ages[107] fluctuated—the one constant was the Sunday Eucharist.[108] Thus, it would seem that the rubric provides evidence for a public recitation during the main—perhaps the only—liturgical day at the monastery. Additionally, while the extant Coptic manuscript lacks evidence for internal sectional divisions, the reference to "the first lection" introduces the likelihood that the Coptic text was subdivided into several lections as in the later Arabic manuscript.[109]

Sectional distinctions are much more systematic in Göttingen Arabic 114. There, the text is divided according to two schemes that dovetail nicely but most likely reproduce two distinct methods for the liturgical performance of the text (perhaps at two different junctures). One scheme divides the text into thirds (at ¶¶24 and 71), but it remains unclear if the intention was to read the *Life* over a three-day celebration or as a single day's fragmented observance. A second scheme, which divides the text into twenty-four (uneven) lections, is explicitly more liturgical. The inspiration here was likely provided by acrostic hymns such as those from the Hamouli collection.[110] These divisions may indicate that the recitation of the

[107] In a Coptic context, "middle ages," though commonly used, is awkward; it carries too many connotations from the European "Middle Ages" (another historically clumsy term). In general, it loosely refers to the period between the Arab conquest in 641 and the early modern era.

[108] While manuscripts for Sunday lectionaries are very common, premodern lectionaries for weekday liturgies are extremely rare. See the discussion of lectionaries in Ugo Zanetti, "Liturgy at Wadi al-Natrun," *Coptica* 2 (2003): 129–31; repr. Maged S.A. Mikhail and Mark Moussa, eds., *Christianity and Monasticism in Wadi al-Natrun* (Cairo and New York: American University at Cairo Press, 2009).

[109] The Coptic manuscript has a variety of paragraph divisions, markers, and decorations, particularly in the form of ornate line drawings and a few birds. It also marks long biblical passages on the margins. Still, while several markings indicate new paragraphs, none clearly reflects a sectional division.

[110] K. H. Kuhn and W. J. Tait, eds. and trans., *Thirteen Coptic Acrostic Hymns: From Manuscript M574 of the Pierpont Morgan Library* (Oxford: Griffith Institute,

lengthy encomium was punctuated with praises or hymns to the saint.[111] (The Coptic rite for the liturgical recitation of the book of Revelation on the Night of Apocalypse—"*laylat abū ghalamsīs*," or Bright Saturday—which interjects short congregational responses and hymns in the midst of the reading, may offer insight as to how the *Life* might have been recited.)

Readers will note that many of our editorial paragraph divisions for the Coptic recension, which have been adopted by Davis, unintentionally reproduce the twenty-four lection scheme within the Arabic text. That was to be expected; in both cases the divisions are at distinct points of transition. At a couple of junctures, however, paragraph divisions in the two editions and translations differ slightly. This may be observed at paragraphs 33-34 and 34-35, which correspond to the Arabic manuscript's sectional divides 10 and 11. At both junctures, the first line of the second paragraph in the Coptic edition is employed by Davis as the last line to the preceding paragraph; thus, the initial sentence in our Coptic edition and translation of ¶34 serves as the last sentence of Davis' Arabic ¶33.

Ostensibly, these minor variations betray conflicting editorial preferences; in fact, however, they do not. Both sets of paragraph divisions conform well to the relevant recensions. The differences appear to have been a byproduct of liturgizing the Arabic recension. As a sectional divide was placed in the Arabic manuscript between ¶¶33-34 (and similarly between ¶¶34-35), the medieval Arabic translator(s) co-opted laudatory Coptic sentences that introduced specific pericopes and slightly altered them (by simply adding *li'ana*, "for," in one case) to function as pietistic concluding statements that better signaled a sectional divide—a full stop, which may have been followed by hymns or chants. This sleight of scribal hand demonstrates that even if the Coptic text was subdivided, as

1996). Acrostic hymns are still very popular in the Coptic Orthodox Church, and may be found in the *ibsalmudiyya* and *Kitāb al-tamjīd*. The St. Shenouda Society now owns a late manuscript titled, *Hymns to be Recited during the Reading of Saint's Lives*.

[111] For examples of hymns for John the Little, see Evelyn White, *Monasteries of the Wâdi 'N Natrûn*, vol. 1, 135, 137–38, 137 n. 1. Currently, there is one prevalent doxology for John the Little in the Coptic Psalmody (*ibsalmudiyya*) and two short ones in the *Difnār*.

we expect, it likely conformed to the threefold pattern evidenced in the Arabic recension. Consequently, the organization of the *Life* into twenty-four lections (and the accompanying performance) was likely a later development exclusive to the Arabic recension.

VI. The Syriac *Life*

On the whole, the Syriac text faithfully reproduces the Bohairic Coptic and Arabic traditions—within the spacious grounds and open enclosure of textual transmission in Late Antiquity and beyond. Published texts today have de facto NO TRESPASSING and DO NOT TOUCH signs posted at their entrances. Such was not the case in antiquity and later. As many ancient texts show, long-ago authors, editors, translators, and scribes did not feel the need for slavish obeisance or awed fidelity to oral or written traditions until sacred texts became canonized. The biblical canon was generally established by the third century and officially, if metaphorically, inscribed on stone in the mid-fourth century, if only in Egypt.[112] Since texts such as the *Life of John the Little* were not biblically canonical, however, they could continue to develop as they passed from place to place and language to language. Here we briefly discuss some of the more interesting features, with select examples, of the Syriac version of the *Life*.

A Room with Multiple Views: The Expansion of Texts

The Syriac text shows occasional, but not great, expansion of the Bohairic and Arabic tradition, which is normal as traditions and texts passed on. Paragraphs 18 and 19 certainly go together, but the Bohairic version of ¶19 offers a typically terse, yet list-making, monastic apophthegm: "[John] also said, 'It is right for the monk not to tell lies, not to swear falsely, not to listen to lies, not to slander, not to be a murmurer, and not to be one who blames others.' " The Arabic is virtually the same. The Syriac, however, condenses the saying and, in doing so, expands on the topic of "blame": "[The monk]

[112] Athanasius' Festal Letter 39, sent in 367, lists the authorized books of both Testaments.

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does not lie at all, does not swear either falsely or truly. *He does not hear with pleasure an accusation against the brothers*" (emphasis added). But the Syriac, having compressed the accordion, now expands it, playing a longer tune with material lacking in Bohairic and Arabic.

Such expansiveness could grow naturally out of the monastic give-and-take as an abba or master speaks to a disciple and then fields questions.[113] When John says in Syriac that the monk does not lie or swear, either falsely or truly, nor hears with pleasure an accusation against the brothers, one can picture the monk or monks around him protesting, "But what if the accusation is just?" John "responds" (there is no question explicitly expressed), "Even if he finds it just in his conscience and inclines his ear to hear what is charged against his brother, he will come to his brother's aid in the accusation and will not complain." No objections, no exceptions, allowed. Syriac then adds a generalizing—and off-putting, if not frightening—conclusion: "The person who is careful in *all* these matters and in whom are found these qualities—that person is a monk" (emphasis added).

Paragraph 26, "Your Brother's Keeper," clearly shows thematic or editorial, rather than explanatory, expansiveness between the three traditions. The theme of ¶26 in Bohairic is "good habits" toward the monastic brethren, and the reasons to foster such habits; because "God died" for one's brother, "for us and for him at one and the same time, in the same unique way," the monk should "gain" his brother and "exercise good habits with courage against the enmity that separates us from God." The Arabic, while retaining the reasons, makes the theme that of fighting the "pious fight" to

[113] This give-and-take is visible in the Gospel traditions when the disciples ask for explanations of Jesus' parables. The disciples may well represent the postresurrection audience asking for explanations of Jesus' concise, and sometimes enigmatic, sayings (though, as John Dominic Crossan argues, Jesus was an oral storyteller and the conciseness of his sayings in the Gospel often comes from later compression). Such questioning is already visible in the *Gospel of Thomas*, thus showing how difficult it is to disentangle what Jesus spoke from what the developing tradition added. For good early monastic examples, see Tim Vivian, "The Virtues of Saint Macarius," in *Saint Macarius the Spiritbearer: Coptic Texts Relating to Saint Macarius the Great* (Crestwood, NY: St. Vladimir's Seminary Press, 2004).

gain a brother's salvation: "let us fight the fight powerfully, facing the enmity that takes us away from God." The Syriac, while preserving this theme, triples the length of the saying and makes it more about anger and righteous anger. "Is it right for us to take things to heart and be angry with people?" the monks ask. John responds: "It is right for us to be angry with one for whom Christ died in order to remove the offense from him." But then John concludes by giving specific instructions on how to do this: "but not with the heathen and not with great force against our Enemy." Thus the Bohairic saying has morphed—or mutated, depending on one's view—into something quite different, preserving the original theme, but then adding themes, lengthening the saying, and altering virtually everything besides the original subject.

The Ties that Bind: Editorial Sutures

The last line of ¶19, discussed above ("The person who is careful in all these matters and in whom are found these qualities—that person is a monk"), has the Syriac tradition adding a suitable bookend conclusion, lacking in Bohairic and Arabic, to a question posed in paragraph 18: "What is a monk?" In all three language traditions, ¶19 offers a continuation of ¶18: Bohairic and Arabic join the two with "also," which Syriac drops. In the *Alphabetical Apophthegmata* (AP), "also" typically joins a catena of sayings, serving as a very loose transition. "Also," however, does not indicate whether a following saying occurred at the same time as the one preceding it. In Bohairic and Arabic, ¶¶18 and 19 certainly go together thematically, but we do not know whether John conceivably spoke ¶¶18 and 19 on the same occasion or whether an editor has conjoined them. Since ¶18 is found in the AP while ¶19 is not, it is reasonable to conclude, unless there is countervailing evidence, that the conjoining is editorial.

As in the Sermon on the Mount (Matt 5–7), these apophthegms are likely disparate sayings that an editor at one time placed near one another;[114] this becomes clear when one looks at ¶17, which

[114] This is especially clear in the *Life* in ¶¶44-51, which cluster around the theme of the harvest.

also concerns and develops the nature of the monastic vocation: "Our holy father Abba John was asked about the monk's life in his cell." Paragraphs 17, 18, and 19, then, form a distinct unit with the theme "What is a monk?" Since ¶¶17 and 18 occur in the AP, it is most likely that Zacharias or an anterior editor added ¶19 to round out the unit. This unit has no relationship with ¶¶16 and 20. By plastering over the transitional "also" of ¶19 found in Bohairic and Arabic, the Syriac actually better cements the triad; thus, rather than keeping three independent sayings, as in Bohairic and Arabic, joined by "also" and "again," the Syriac (or the tradition it inherited), while maintaining the integrity of the unit, makes it bipartite instead of tripartite.

Sense, Sensibility, and Amelioration

Paragraph 36 of the Syriac *Life* illustrates how a different and later sensibility may modify the sense of part of the tradition. In the Bohairic, "Our father Abba John used to say, 'There are three battles we have to fight: fornication, touching one another, and separation from God.' " In Arabic, these three more circumspectly become one battle: "fornication, *the censure of a friend*, and his separation from God."[115] The ameliorative efforts of the Syriac, however, lead to incoherence: "Holy Abba John said: 'Three matters bring war to a person: fornication, *a stumbling block to the brothers*, and alienation from God.' "

In ¶37 the Syriac tradition ameliorates what is unbecoming rather than what is unseemly and distasteful. Bohairic and Arabic acknowledge that John is capable of stumbling: "It was also said about him that anything over which he would stumble once, whether deed or word, he would not do it again and fall another time." The Syriac tradition is more pious here, understanding that John's greatness precludes stumbling even once. As a result, the Syriac borrows a generalized "someone" from the next sentence

[115] Taking the three to indicate a brother's fornication; his censuring, by a friend and/or the community; and his consequent separation. Censuring is decidedly not a valued or encouraged trait of early Egyptian monasticism; see, for example, AP Moses 2 (Ward, 138–39).

and, rather than humanizing John and focusing on his ability to learn from his mistakes, emphasizes instead John's humility and circumspect nature, much-cherished monastic virtues: "They also say of him that whenever *someone* transgressed one time in word or in something else, he never said a word about it" (emphasis added). Thus, in the same way that Luke in Acts deftly applies ecclesiastical fig leaves to disagreements and fissures within nascent Christianity, so too does the Syriac tradition desire to present a more seemly characterization of John, an example even more worthy of emulation. The Syriac editor, however, apparently does not realize the irony that in making John a model of probity, he has also, compared with the Bohairic tradition, made him all the more difficult to emulate.

The Storyteller's Storyteller: The Creative Nature of Narrative

Paragraph 68 of the *Life* nicely illustrates the creative nature of oral and written storytelling and the (to us) liberties that editors and scribes in late antiquity and later were accustomed to taking. The Bohairic and Arabic versions of "The Parable of the Prostitute" are essentially the same; as the tradition moved from Coptic to Arabic, this story retained its shape, vocabulary, and even syntax. The Syriac, however, is another matter. Below are the Bohairic and Syriac versions side by side for easy comparison. The **bold-faced** words in the Syriac version indicate changes in vocabulary; *italicized* words indicate additions.

Bohairic Life	*Syriac Life*
68. And he used to tell another parable on this subject, saying, "A prostitute had for herself many adulterous friends. A king passed by her and saw her and took her as his wife. Because they feared the king, the adulterers would not approach her house again lest	68. Moreover, Abba John said *of those whose souls wished to repent*: "There was a certain harlot in the village, and she had a great many friends. A **judge** came to her and said: *'Agree with me to lead a pure life*, and you shall be my wife.' *She agreed. He married her, took her into*

they themselves be killed, but they would gather at a distance from her house, whistling at her. Whenever she heard them she would run into her private bedchamber and shut the door behind her because of fear of her husband and her fear that the honor she obtained from him would be taken from her again."	*his royal house, and placed her in great honor.* Her **friends**, *since they were inflamed by her memory but knew what had happened to her and* feared the punishment against them if they went to the **judge**'s door openly, *craftily passed by* her quarters and sent forth whistles *and shouts as they had been accustomed to do. Perhaps she would hear them, notice them, and find a way of joining them.* But she, when she heard [them], wisely remembered all her fear of her husband *and that he would chase her away from him if she happened to speak with them. Because of these frightening thoughts* she was quickly led to leap up and to flee to her inner room, and she shut the door *in their faces so as not to hear their noise and their cries*."

In the longer Syriac version, the king has lost some status, becoming a judge. But the Syriac has relatively few other changes to the wording or vocabulary of the Bohairic. The pronounced changes come with the additions in the Syriac text:

(1) As often happens in the oral and written transmission of stories, later tradition does not like the terseness of earlier texts and, as a result, expands them. In the Bohairic *Life*, the king simply takes the prostitute for his wife; the Syriac, however, has the king/judge speak directly to the woman and, in doing so, the text early on adds a moral dimension to the parable: "Agree with me to lead a pure life, and you shall be my wife."

(2) The Syriac tradition was not satisfied with the lack of a clear moral at the beginning of the story, but was even less satisfied with the lacunae it perceived in the narrative itself. The Bohairic moves immediately from the scene of the king with the pros-

titute to the quandary of her former "adulterers" now that she has been snatched from their illicit embraces. The Syriac is not content with this; it adds stage directions to get the prostitute to the king/judge's house: "He married her, took her into his royal house, and placed her in great honor." Thus the Syriac connects her new moral purity with her exalted position.

(3) But the Syriac, not content with merely adding stage directions and moral themes, heats up and makes explicit the carnal aspect of the story only implicit in the Bohairic: the former clients are now *enflamed* by her memory.[116]

(4) This sexual inflammation gives the editor or scribe of the Syriac the freedom to further characterize the "friends": instead of gathering "at a distance from her house," as in the Bohairic and Arabic, they now "craftily"—and arrogantly—pass by her quarters, enticing her and taunting the judge. We now also have their wishful thinking for doing so, lacking in the Bohairic: "Perhaps she would hear them, notice them, and find a way of joining them."

(5) This addition of the thoughts of the prostitute's former lovers now allows the Syriac tradition to expand also on *her* thoughts. In the Bohairic, the former prostitute's motive is fear of her husband; the Syriac expands and explains this: if she were to be caught listening to her paramours, the husband "would chase her away from him if she happened to speak with them" and she now has "frightening thoughts" about this.

(6) More thoughts and motives now allow at the end of the story more action: in the Bohairic version, the woman flees into her bedchamber and shuts the door behind her; in the Syriac, she slams the door in her former paramours' faces. With the door safely closed, she does not hear their wicked, and pathetic, "cries." But we do. Thus the Syriac, with this added detail, draws us more fully into the parable.

[116] It does seem odd, though, that the "adulterers" of the Bohairic and "adulterous friends" of the Arabic now become mere "friends."

The Syriac story is more interesting—and more enticing. But in adding details, the Syriac has also taken away the creative lacunae of the Bohairic that allow readers or listeners to fill in the narrative blanks themselves; we've moved somewhat from reading a novel to watching the cinematic version where the filmmakers now show—and tell—us what the characters look like. Just as the Godfather of Mario Puzo's book will now always be Marlon Brando in Francis Ford Coppola's film of the same name, the adulterers/friends are now crafty, more daring (or plain stupid), and more lascivious.[117] Like a modern filmmaker, the Syriac editor/translator has added sex and excitement, which always sell.

With expansions both informational and editorial, ameliorative efforts, deft suturing, and canny storytelling creativity, the translator or editor of the Syriac text has, in modern terms, created a new, much-revised, edition. When we look at the Arabic *Life* vis-à-vis the Bohairic, we see twins, fraternal not identical, but twins nevertheless. By contrast, when we compare the Syriac with the Bohairic, we visit with two cousins. Sometimes these relatives are first cousins; at other times they are more like kissing cousins; sometimes they are second cousins twice-removed: if we carefully observe them, we can see the family resemblances—which make the pronounced differences all the more notable.

[117] It is true, however, that the novel to movie analogy may apply only to us. The audiences for the Bohairic and Syriac versions of the story were undoubtedly different.

The Bohairic Coptic *Life of John the Little*

The life of the great luminary, who is perfect in every virtue, our holy father the priest and *hēgoumen* of Scetis, Abba John the Little

Translated by Maged S. A. Mikhail and Tim Vivian

The Bohairic Life of John the Little[1]

The life of the great luminary, who is perfect in every virtue,
our holy father the priest and *hēgoumen* of Scetis,[2] Abba John the Little,
which the true God-bearer and teacher of piety, Abba Zacharias,
the most devout bishop of the Christ-loving city of Sakhā,

[1] Cod. Vat. Copt., n° LXVIII, fol. 53-104. The heading is: *tikuriakē nhouiti nte paopi: pishorp mmanōsh*, "The first Sunday of Babah, the first lection." Our translation, now much revised, first appeared as "Life of Saint John the Little" in *Coptic Church Review* 18, nos. 1 and 2 (Spring/Summer 1997): 1–64. The translation is based on the text edited by E. Amélineau, "Vie de Jean Kolobos," *Histoire des Monastères de la Basse-Egypte*, *Annales du Musée Guimet* 25 (Paris: Leroux, 1894), 316–413, with corrections to Amélineau's text made from an examination of a microfilm copy of Cod. Vat. Copt., n° LXVIII. See appendix 1 for a list of corrections. We wish to thank Hany N. Takla for supplying us with the microfilm. Numbers in brackets indicate Amélineau's pagination. Paragraph divisions and descriptive titles are those of the translators. Unless otherwise noted, translations of the Arabic text are those of Stephen J. Davis, "The Arabic *Life of St. John the Little* by Zacharias of Sakhā (MS Göttingen Arabic 114)," *Coptica* 7 (2008): 1–185. References in brackets following the descriptive titles are to sayings in the *Alphabetical Apophthegmata Patrum* (AP hereafter), followed in parentheses by the page number in Benedicta Ward, trans., *The Sayings of the Desert Fathers: The Alphabetical Collection*, CS 59, rev. ed. (Kalamazoo, MI: Cistercian, 1984).

[2] "*Hēgoumen* of Scetis" is an office that was earlier designated as the "Father of Scetis" (*phiōt nte shiēt*). The rank of *hēgoumenos* usually identifies the head of a monastery or, in this case, all of Scetis, and/or an "archpriest." The Syriac translates the position as "governor, that is, the ruler of the presbyters in the desert of Scetis" (see heading and ¶1). The first *hēgoumen* of Scetis, Macarius the Great, was both a recognized monastic leader and an ordained presbyter, as were all his successors, including Paphnutius, Isidorus, and Daniel. See Hugh G. Evelyn White, *The Monasteries of the Wâdi 'N Natrûn*, 3 vols. (New York: Metropolitan Museum of Art, 1926–33; repr. Arno Press, 1973), 2:178–80; see also Appendix 4 in this volume where the prestige of the office provides the implicit background for the narrative.

conscientiously narrated[3] when the respectful and God-loving people
who were with him urged him on all the more in this work.
Abba Zacharias spoke on the day of Abba John's
holy and honored remembrance,
that is, on the twentieth of the month of Babeh.

Proemium[4]

1. The subject at hand, an exalted one and a marvel of heaven, a subject that will [317] greatly profit our souls, which you have brought among us, my holy fathers, a faithful image of virtue and a luminous pillar of godliness, is a person about whom you have already spoken; as a result, I will speak only a brief word about the apostle: he was a perfect human being, the measure of the full stature of the perfection of Christ [Eph 4:13] who created him according to the image of the living God [see Gen 1:27].

You exhorted my insignificance to speak of his many great accomplishments, he who mocked the vanity of this life and sailed over the many waves of evil caused by the spirits of wickedness; he unloaded his spiritual ship beyond the power of the ruler[5] of

[3] Coptic *istorin* = Gk *historein*. The idea of "historical" representation is important to the narrator; see part 2 of the introduction above, pp. 13–15. See nn. 19, 25, 92, 181, 189, 206, and 258.

[4] This Proemium, prolix even by ancient standards, is clogged with erudite and technical Greek vocabulary that must have been a puzzle for many of Zacharias' readers or listeners; in this it very much resembles Zacharias' sermons whose vocabulary, in the words of his modern editor, Henri de Vis, *Homélies coptes de la Vaticane* (Louvain: Peeters, 1990), 4, "est surchargé de mots grecs dont il fait un véritable abus." De Vis adds that "le style de Zacharie est pompeux, ampoulé, prétentieux," a description that justly fits the Proemium of the *Life*. In our translation we have had to shorten most of the sentences to make them less cumbersome in English but we have otherwise kept the introductory paragraphs as faithful as possible to the Coptic. The difficulty of the material clearly forced the Arabic and Syriac translators to take liberties in their translations.

[5] Coptic: *energeia nnikosmokratōr nte pchaki*. Amélineau, 317 n. 14, believes that this word points to Gnosticism, but the phrase "ruler of darkness" comes from Eph 6:12. *Kosmokratōr* often refers simply to a ruler or emperor; see L. S. B. MacCoull, "The Imperial *chairetismos* of Dioscorus of Aphrodito," *Journal of the American Research Center in Egypt* 18 (1981): 43–46, esp. 44–45.

darkness in the air [Eph 6:12; 2:2] without any hindrance from those who accuse us of sin.[6] When he firmly secured and fortified the door of his intellect[7] against their evil, through right-mindedness in accord with right doctrine he rejected the wiles of their wretched wills, sagaciously despising these spirits as so many ancient myths.[8] And he constantly strove, with especially great yearning and the purity of his conduct, for the love of Christ God, partaking [318] of the light of purity in true knowledge. As a result, he navigated his ship[9] in angelic work until he reached the great haven, the calm and tranquil harbor of the Holy Spirit.

A person of this sort, my beloved: how could he ever need my humble words, words not up to the task, except for this one reason, namely, that through the proclamation of the sweet fragrance of his holy accomplishments all of us will at once share in the great profit of eternal life, both we who listen and he who speaks, so that with zeal worthy of his honor and befitting his sons,[10] we may emulate his angelic life, completely faithful to his distinguished way of life.[11] By trading in[12] his great monastic practices, numerous and good, which are in the complete catalogue of the instruments of his exalted virtue, we too shall obtain his eternal inheritance.

The spiritual powers and holy incorporeal beings in the heights, however, and all the spirits of the righteous have already preceded us in proclaiming an encomium for this saint. When he renounced

[6] See *Life of Antony* 65.1-5.

[7] Coptic/Gk: *hēgemōnikon*, the "*principal part* of the soul, *intellect*," a Stoic term developed by Christians; the "seat of contemplative and mystical life." See G. W. H. Lampe, *A Patristic Greek Lexicon* (Oxford: Clarendon, 1961), 600a-b.

[8] A monastic/Christian line of attack as early as the *Life of Antony* 74.3-5 (Vivian and Athanassakis, 213) and 76.1-3 (217–19).

[9] Coptic/Gk: *kubernan*. Zacharias continues the nautical metaphor begun above (a common one in antiquity, clichéd by this time); *kubernan* originally meant to govern or guide a ship (see English "governor," as in a device for regulating the speed of an engine).

[10] See ¶82: "Truly these are genuine sons of Abba John the Little."

[11] "Life" renders *bios* and "way of life" *politeia*; see parts 3 and 4 of the introduction, pp. 37–41 and 41–48. The "angelic life" was a common expression for the monastic life; see ¶3 below. See nn. 86 and 261.

[12] Coptic: *thmetiebshōt*; the word, which seems odd, clearly suggests a mercantile metaphor.

this vale of tears and made it a place for education and true philosophy[13]—[319] [Ps 84:6] which is the blessed life—it became proper and fitting until the universal and shared resurrection of the whole creation—that is, even up to the present—to honor his great struggle, which he made with God's help. We do him this honor so that he in particular may worthily receive abundant and enduring praises through the joyful cooperation of the Holy Spirit who brings light to our weakness[14] through the inspiration[15] of his holy knowledge. We especially honor our holy father with this panegyric on the day of his commemoration, to which Christ God has brought us by means of the cycle of the year.

This occasion has come about even more through the glad hearts of this assembly of Christ-loving people: they have cast the net of our prayers for us by righteously gathering to hear us on this saint's distinguished day so that we may spiritually celebrate him; being strengthened all the more in Christ God and through the generosity of the holy intercessions of our all-holy father, we will eagerly undertake the preparation of his holy and spiritual ointment,[16] which is like gathering together bouquets of exquisitely scented flowers in order to enjoy the unique and extremely precious perfume of the virtue of that righteous one who is acceptable before God and his angels. It is especially he who will provide understanding [320] and the assurance of truth to all God-loving souls

[13] Although *Life of Antony* 72-80 contains an extended attack on Greek philosophy, Christianity, as early as Justin Martyr (second century), used the term positively. For John Chrysostom (fourth to fifth century) philosophy involves self-control, temperance, and moderation. Eusebius (third to fourth century) and Basil the Great (fourth century), among others, use the term to discuss the spiritual life and asceticism; Eusebius even calls the life of an ascetic "the true life of a philosopher." For references, see Lampe 1482b–1483a. Egyptian monasticism, too, eventually made an uneasy peace with the term, even going so far as to call monasticism "a philosophy," or even "philosophy."

[14] Literally: the heart of our weakness. Arabic: illuminates our weakness (Davis, 131). Syriac: enlightens our hearts.

[15] Gk: *chōrēgia*. According to Henry George Liddell and Robert Scott, et al., *A Greek-English Lexicon* (Oxford: Clarendon Press, 1843 [1968]) (hereafter: LSJ), and Lampe, 1437b, this noun is not attested, but the verb, *chōrēgesthai*, is.

[16] This may be a reference to the Holy Myron, oil used for chrismation at baptism and other rites in the Coptic Church.

and to everyone who desires to live rightly in the Lord, that they may delight in much spiritual desire for everlasting blessedness. Indeed, as the wise Apostle Paul[17] has instructed us, we will not peddle the word of God and true godliness, but as persons of sincerity, sent from God and standing before God in Christ our Word [2 Cor 2:17], we will speak of the good deeds of this saint, and especially of his own fruits, as the trumpet that heralds what is true enables us.

In this endeavor the Word will bring order[18] to the encomium by establishing a true exhortation for our gathering in the Lord, especially the things that came to us that we found narrated,[19] whether in the holy teachers of the Church or among our holy and God-bearing fathers of old who came before us, those who were leaders[20] and first established the worship of God in the desert places: they became seers for the works of the truth, and they have ministered to us, too, so that we[21] may illuminate, for the advantage [321] of our souls, those things that we ourselves heard from our holy fathers whom we, despite our unworthiness, found before us in the holy places during the short time we dwelled in their midst. They taught us to know God in knowledge through the philosophy of their holy teachings: those who knew the sweet truth and satisfied their souls spiritually with the beautiful practice of meditating[22] on the remarkable works of the champions who were mighty in virtue before them, who received the trophy against the Adversary[23] through the help of the shield and the armor [see Eph 6:11 and 16] of the mighty power of the saving cross, which they truly carried. For being together with the saints and their good remembrance is

[17] In late antique Christianity, Paul became *the* apostle or the Apostle.

[18] Or: adorn; Gk: *kosmen*.

[19] Coptic/Gk: *istorikōs*; see nn. 3, 25, 92, 181, 189, 206, and 258.

[20] There may be a play on words here: "of old" translates Gk *archaios*, while "leaders" renders Gk *archēgos*.

[21] The Coptic switches to "I" here from the authorial "we," but we have used "we" for the sake of consistency in English.

[22] Coptic/Gk *meletē* at this time meant to ruminate on the Scriptures, primarily the Psalms, quietly saying them aloud. See n. 56.

[23] That is, Satan, the Devil.

truly honorable, and the person who obtains this in knowledge will benefit and receive a twofold profit for ever.[24]

According to custom, and following the exhortation of the psalmist David, we will also briefly speak of those things that we have heard and seen our fathers say before us [Ps 78:3]; they showed them to their sons so that another generation might speak of the mighty blessings of the Lord and the miracles [322] that he performs so that the next generation—the children who will be born—may know and rise up and tell their sons to place their hope in God and search out his commandments and not forget the works of the Lord.

Even more, we will know clearly by rightly seeking after him in the book of the holy elders in which they narrated the history[25] of this saint whom we celebrate today. This book they have appropriately called "Paradise";[26] it is very fitting that they have called it by this name because the list of saints enrolled in this spiritual paradise, this great paradise of joy, has been completely filled. Furthermore, up to the present and until the consummation of this age, this unique book will not cease preparing souls as gifts to God, those persons who will live rightly and who will receive from it knowledge in true discernment in order to become altars of the Holy Spirit and obtain the inheritance of eternal life though emulating the works and [323] saving labors of the luminaries who are written therein.

These luminaries are the great Abba Paul and Abba Antony, Abba Palamon and Abba Pachomius, Abba Horsiesius[27] and Abba Petronius, Abba Theodore and Abba Mona, Abba Amoun, Abba

[24] "Twofold" may refer to "the saints and their good remembrance," or it may suggest the "double share" of the spirit that Elisha asks from Elijah; see n. 51 below.

[25] Coptic: *etau[er]istorin*; see nn. 3, 19, 25, 92, 181, 189, 206, and 258.

[26] Arabic translates the term through a doublet: "Garden and Paradise," *bustānan wa firdausan* ("Paradise" < Gr. *paradeisos* < Old Persian *pairidaēza* "enclosure" or "garden"). The title of this compilation, and the accompanying imagery, is perhaps an allusion to *Life of Antony* 3.

[27] Coptic: ϩωριηος (Hōriēos). The Arabic has Arsenius (*Arsānīyūs*) here and a different Arsenius later (*Arsānah*). See Davis, 133 n. 6 for a discussion and reference.

Matoi, Abba Macarius the Great, and also Abba Macarius [of Alexandria], Abba Isidore and Abba Pambo, Abba Sisoës and Abba Amoi, Abba Moses and Abba Romanus, Abba Joseph and Abba Chronius, Abba Bessarion and Abba Poimēn, Abba Arsenius and Abba Paphnutius, Abba Hilarion and Abba Ephrem the Syrian,[28] Abba Evagrius and Abba Silvanus, Abba Zenon and Abba Shenoute, Abba Isaiah and Abba Peter his disciple, Abba Lucius and Abba Longinus, and our holy father the priest, whom we commemorate today, the holy *hēgoumen* Abba John the Little.

He, too, was one of them, and a particularly chosen one, counted among the assembled choir of these saints whose names we have recited; he was also numbered among all the rest of the saints who are equals with him in honor and who were rewarded with the crown and inheritance of outstanding virtue. Abba John took from each of them the beneficent grace of his particular virtue;[29] through his love of toil he carried the great mighty weapon of Christ, which is humility [see Matt 11:29; 21:5], [324] like a lamp illuminating all his works until he fully obtained the goal to which he was fully dedicated,[30] that is, the establishment and fulfillment of perfection. Now let the proemium stop here to reveal in part the good treasure of our all-holy father, to the advantage of everyone gathered here.

Abba John's Origins

2. With regard, therefore, to our thrice-blessed father the priest and *hēgoumen* Abba John the Little, it is said, my beloved, that his family was from a village in the region of Pemje,[31] the famous city of Upper Egypt whose name is Tsē;[32] but with regard to noble and

[28] The Arabic omits Paphnutius, Hilarion, Ephrem, Evagrius, Silvanus, and Zenon. As Davis notes, 133 n. 7, "Because this omission occurs at the end of a line, it is likely that the Arabic scribe/translator simply inadvertently skipped over a line or two from the original Coptic list of names."

[29] This sentence may be an echo of *Life of Antony* 3-4.

[30] Coptic: *shi*; see nn. 40, 76, and 150.

[31] Greek Oxyrhynchus; Arabic: al-Bahnassā.

[32] Arabic Itsā, which is also written as "Tsī" and "Tesi"; see S. Timm, *Das christlich-koptische Ägypten in arabischer Zeit*, Teil 6 (Wiesbaden: L. Reichert, 1984–92), 2851–52.

exalted virtue, he is a metropolitan of heaven. According to the wealth and plenty of this life he was indeed poor, for he was of the poorest,[33] but he said, "God has chosen the poor of the world and made them rich in Christ [Luke 6:20; Jas 2:5; 2 Cor 6:10] in order to raise up others in the blessings of the Holy Spirit, especially because virtue is not esteemed by famous people or a person prosperous in the riches of this life. Virtue flees from the person who is not in poverty but is found in a soul [325] that loves God. She herself chooses, with her own will, while single-mindedly doing the good at all times, whether the person is poor or rich.[34] And we know this by the life[35] of our fathers the holy apostles and all the rest of the saints." The parents of this blessed one, my beloved, as it is said about them, were very pious and God-fearing.[36] And, indeed, because of this God granted them two male children: the elder and larger of the two also became a chosen monk to the end, as the narrative will reveal to us as we proceed, while the younger and smaller of the two is our righteous father Abba John the Little.

[33] Coptic *naferkhae*. *-khae* suggests both poverty (Luke 15:14) and lowliness of station (Matt 19:30); Arabic: poor and in need. "Poor" (*hēki, khae* occurs nine times in the *Life*: ¶¶2 (4x) and 32 refer specifically to monastic poverty. On "the poor" as a self-designation in early Egyptian monasticism, see Vivian, *Words to Live By*, 198 n. 16, and 426 (index).

[34] Virtue, *aretē*, is an important theme of the *Life*; see part 4 of the introduction, pp. 41–43. In this paragraph, "virtue" becomes personified as Virtue, as Wisdom is in Proverbs. English normally refers to abstract qualities as "it," but in Greco-Coptic "virtue" (or "Virtue") is grammatically feminine: *ti aretē*. Pronouns in Coptic also have gender; thus in Coptic, "virtue is not esteemed" is *ti aretē esēp an*, where "ti" (the direct article) and "s" are feminine; "Virtue is hidden" is *esphēt ebol* and "She herself chooses" is *thai etsōtp nas* where the feminine occurs three times: "th," "s," and "s."

[35] The use of the singular here indicates that the author sees the lives of the saints as a single life in Christ; such an understanding occurs in other early monastic *Lives*; see, for example, *The Life of the Jura Fathers*, trans. Tim Vivian, et al., CS 178 (Kalamazoo, MI: Cistercian, 2000), 47–48, and ¶2, 97–98.

[36] *Life of Antony* 1.1 is understated about Antony's parents: "Because they were Christians, Antony was also brought up a *Christian*," but later hagiography tends to idealize the parents of holy men; see *The Life of Saint Macarius of Scetis* 2 in Tim Vivian, trans., *Saint Macarius the Spiritbearer* (Crestwood, NY: SVS Press, 2004), 152–53.

His Call to Scetis

3. In wisdom and acute understanding Abba John was great in exalted virtue, and he acquired an old man's true wisdom before he had gray hair,[37] increasing each day in exalted thought according to God, who gave him the grace of the Lord, which accords with the meaning of his name.[38] Indeed, it is said about him that God, who extends his grace to all of his creation without stint, as through a promise and especially through foreknowledge [see Luke 1:39-45],[39] [326] sanctified our all-holy father from the time he was in the loins of his father [see Jer 1:5]; he set him apart from the time he was in the womb of his mother and he chose him especially from the time he was eighteen years old. God also spoke with him spiritually through the power of spiritual perception, saying to him, "Leave your land and your family [Gen 12:1]! Come to the Mountain of Natron, that is, Scetis; there, as its name indicates, hearts and thought are weighed by true discernment;[40] the place where spiritual salt seasons souls with perfect peace [see Matt 5:13];[41] the place where one fully lives the angelic way of life; the place where perfect love dwells; the place of the wisdom, knowledge, and theological understanding of the orthodox doctrines of the Trinitarian and apostolic faith; the place of full instruction in angelic piety. From there rises incense from the pure chosen altars, that is, the souls of

[37] Palladius uses the term "young-old man" of Macarius the Egyptian in *Lausiac History* 17.2 Several sayings in the *Apophthegmata* have discussions about young men being titled "Abba" or having wisdom beyond their age; see Lucien Regnault, *The Day-to-Day Life of the Desert Fathers in Fourth-Century Egypt* (Petersham, MA: St. Bede's Publications, 1999), chapter 10, "Elders and Disciples."

[38] The Arabic states that the meaning of John's name is "grace" (*ni'ma*); it correctly discerns the Hebrew etymology of "John" to mean "Yahweh has compassion," or "Yahweh is gracious."

[39] The reference appears to be to John's namesake, John the Baptist, but see appendix 2, p. 283 n. 54.

[40] Coptic: *shiēt*; Scetis, *shi hēt* in Coptic, means "to weigh the heart." See nn. 30, 76, and 150.

[41] The "Mountain of Natron" is the Wadi al-Natrun. Natron is a salt (soda ash) harvested for mummification. "Spiritual salt" is an explicit contrast with "the salt of death."

the saints, those who are pure in my presence. And once again it will be acceptable to me because of you."

Thus with these words and words like them, through God who saves us and brings us to him in the holy desert, [327] Abba John peacefully received the blessing of the perfect love of the righteous and blessed generation of our holy fathers, those of the house of Abba Macarius the Great:[42] this was the generation that sought the Lord and looked for the face of the God of Jacob, according to the saying of the psalmist David [Ps 24:6], through the presentation of their angelic form, which manifested itself in the gentleness of Christ and the fruits of their way of life, which were of many kinds, coming as these fruits did from the Holy Spirit [1 Cor 12:4]. And, in short, to speak concisely in the presence of their remarkable lives: Beautiful are the houses of Jacob and the tents of Israel; they are like the paradise of joy [Num 24:5].

The Disciple of Abba Amoi

4. Now he arrived among these saints, it is written, and received a great, tested elder who had great zeal and experience in serving God and who was capable of rearing Abba John in the precepts of the Gospel. He was Abba Amoi[43] and was from Pemje; because of his great virtue, he was himself a teacher of the law among our fathers. The person who writes the *Life* of this saint[44] will by all means need to greatly lengthen the narrative. Nevertheless, two or three of his virtues that we will relate, as the narrative proceeds, [328] will reveal to everyone that he is complete and perfect before God and humans.

[42] In *The Life of Saint Macarius of Egypt* 3 in Tim Vivian, trans., *Four Desert Fathers: Pambo, Evagrius, Macarius of Egypt, and Macarius of Alexandria* (Crestwood, NY: SVS Press, 2004), 153–54, Abraham tells Macarius' father in a dream that Macarius' name "will endure for generations with the children that he will beget spiritually." The Arabic Synaxarium for Abba John the Little "retains a distinctively Macarian bias"; see appendix 5, pp. 289–91 below.

[43] His name in Greek is Ammoës.

[44] That is, Amoi.

Thus our all-holy father Abba John the Little visited[45] this luminary, and our holy father Abba Amoi questioned him, saying to him, "My son, what caused you to make this great wearying journey to us?"

Our holy father Abba John answered with great humility, as tears poured down his cheeks, "If it is the will of the Lord, I too want to become a monk so that I too may be worthy of being counted in the company of your [pl.] holiness; for you are a holy people and are blessed in the Lord more than the whole earth, and if you pray for me the Lord will grant me to you as a blessing and your heart will be satisfied with me."

Abba Amoi answered and said to him, "What you are asking for, my son, is not a simple matter, but it is fitting for him who seeks out this good work. First of all, his motives must be right, without any wavering at all in the will of God, and he must completely forget all the vain and fruitless deeds of darkness, overthrowing [329] every exalted thing that rises up against the true knowledge of God, while all his deeds shine with knowledge, as God wills it, in good order worthy to be joined to the ranks of the powers in the heights [Heb 6:5], wisely despising all temporal pleasure while yearning for the good things that endure."

Becoming a Monk

5. Now after our holy father Abba Amoi had said this to him, he left our holy father Abba John for a while in a place by himself while our holy father Abba Amoi himself went to another place and bowed before the Lord throughout the night with many petitions and prayers from night till morning so that what was pleasing to God concerning our father Abba John might be revealed to him—especially since it was his custom at all times not to do anything without discovering the will of God—and God revealed to Abba Amoi what was pleasing to him. While Abba Amoi prayed with many tears to obtain his request, as the night was passing an angel of the Lord suddenly stood before him [see Matt 1:20; 1:24; etc.]

[45] Or: came to dwell with; Coptic: *jōili*.

and spoke to him thus: "Abba Amoi, it is the Lord who commands you: 'Accept this brother with joy for it is I who sent him, for [330] his horn shall be exalted in glory and his fruit shall be to me sweet incense acceptable before me for all generations' " [Ps 92:10]. These things the angel said to him and disappeared from his sight.

When it was morning, the holy elder Abba Amoi came to our holy father Abba John and instructed him in the word of God, at the same time summoning him to the battles for which he would nobly prepare him (the war against the invisible enemies) so that he would be vigilant and control the subtle thoughts of evil that with their deceit and craftiness steal the mind. Against these he taught him to gird himself firmly for war, for victory over the entire army of the Adversary. Now after these things, our father Abba Amoi shaved Abba John's head[46] and laid the monastic habit on the ground, and he spent three days and three nights without eating or drinking, standing with our father Abba John over the garments as both prayed. At the end of the three days and three nights, an angel of the Lord stood before them and sealed the garments three times with the sign of the saving cross and disappeared from their sight. When morning came Abba Amoi clothed our father [331] Abba John as he received him in spiritual joy, seeing his zeal for the race he was running [see 1 Cor 9:24; Gal 2:2; 5:7; et al.] on the track of virtue.

Abba John Begins His Service

6. Thus, my beloved, our holy father Abba John began well. When he became part of the order of divine service[47] he first began to serve with complete obedience as a good disciple working diligently in true submission, and he wore the mighty weapon of

[46] Literally: his. Coptic literature is prone to ambiguous pronouns. We have supplied nouns where necessary to clarify matters.

[47] The "order [or: rank; *taxis*] of divine service" appears here to be a synonym for monasticism. Arabic: the order dedicated to worshiping God (Davis, 137). Syriac lacks.

humility that destroys and crushes all trace of sin, making him[48] like our Savior Christ who alone humbled himself for our salvation [Phil 2:8]: he came to us in the form of a slave [Phil 2:7], saving us while we were diseased and plagued with sin. And he raised us from perdition while we were dead with the death caused by the passions.[49] In him also was made known the grace of the Holy Spirit; it was this same Spirit who guided our holy father Abba John to teach that a doctrine that is not orthodox is despised, and that those who do not have a guide will perish as the weak.

Therefore, because of this our holy father Abba John began well, as we already said, especially according to the exhortation[50] of the holy Gospels: [332] "Let the one who wishes to be great among you serve you, and I will exalt him who will humble himself" [Luke 14:11 and 22:26]. In this way Joshua son of Nun received the succession from Moses [Deut 1:38; 31:1-8; 34:9], and likewise also Elisha when the spirit of Elijah doubled upon him [2 Kgs 2:9],[51] and Baruch also before Jeremiah [Jer 36], and our fathers the apostles who were worthy to be God's sons as they dwelled with God the Word, and those of the house of Clement [see Phil 4:3]:[52] our holy father Abba John also followed in the footsteps of these and others like them about whom we have spoken. Because of this he found the unerring way when he restrained the violence of his heart's desire and followed all the learning of his true teacher, as Timothy did with Paul,

[48] We have purposely left this ambiguous; the Coptic may be translated "making himself" or "(the weapon of humility) making him." Arabic: He [John] made his soul like Christ our Savior.

[49] The monks considered "passions" to be disordered desires that distract (literally, "draw away") a person from following God. The word should not be equated with the modern English "passion," as in "a passion for something" or "a passionate kiss."

[50] Although Amélineau has *parainēsis*, "exhortation," here, the text actually reads *parieresis*, which seems to be a mistake, so *parainēsis* is a reasonable correction. Arabic: commandments (*wasāya*).

[51] See 2 Kings 2:9: "When they had crossed, Elijah said to Elisha, 'Tell me what I may do for you before I am taken from you.' Elisha said, 'Please let me inherit a double share of your spirit.'"

[52] Amélineau, 332 n. 10, characterizes the phrase as "quite convoluted" (*assez contournée*). Arabic glosses "the house of Clement" with "I am referring to the young disciples of our fathers the apostles."

so that as a result he too spoke before his master as this other one faithfully did: "Now you have followed my teaching, my faith, my love, my endurance, my patience," and also the rest that comes after this [Titus 2:2].

Purified in the Crucibles of Virtue

7. Our father Abba Amoi, through God, was entrusted with this care: from the day he accepted our father Abba John, he did not neglect to educate [333] him in the law of the Lord. He trained him, teaching him godliness, and he purified him in the crucibles of virtue through the fear of God, with psalmody and vigils, with difficult and austere ascetic practices, with seclusion and withdrawal, with sleeping and curling up on the ground, with self-denial and silence, with humility and purity, with modesty and simplicity, in order for John to fully accomplish the monastic way of life by keeping his counsel and being very obedient. Abba Amoi especially trained him in order to protect John's pure senses and his heart from the stain of the passions, especially guarding his intellect because of the appearances of spirit[s][53] so that John should discern rightly whether what he saw was a revelation or an apparition.

Walking to Church in Wisdom [Ammoës 1 (Ward, 30)]

8. Abba Amoi also taught Abba John to walk to church in wisdom—the church was a bit far from him—in a seemly manner, devoting himself especially to meditating on the Scriptures inspired by God, ruminating on them in his heart with unceasing prayer [1 Thess 5:17] like a spiritual sheep, drawing the spirit to him through the sweetness of their meanings.[54] He also exhorted John down to

[53] Literally: appearances of the spirit. In English, however, such a translation would indicate the [Holy] Spirit which, given the context, is impossible; Arabic corrects: on account of the phantasm of spirits, visions, and dreams. Amoi is teaching his disciple discernment of spirits, also an important monastic virtue in the *Life of Antony* 22 and 55.

[54] Coptic: the sweetness of their meanings: *ebol khen pholj nnounoēma*. Neither the classical nor the New Testament meanings for Coptic/Greek *noēma* seems

the smallest detail to understand the things [334] that he would hear in church, keeping vigil with compunction and tears without any earthly thought. He also taught him how to weigh matters rightly with discernment. If Abba John asked him about something or, rather, if Abba John consulted him again, Abba Amoi would dismiss him in obedience, saying to him, "Lest we prolong our speech, my son, and strange conversation come into our midst and we suffer loss to our souls," especially guarding against this in church until he became worthy to partake of the holy mysteries.[55]

The Holy Workshop of Virtue

9. While our all-holy father Abba John was in this holy workshop of virtue he progressed in two ways: in the doctrine of his teacher, and through the generosity of the blessings of heaven, as he grew, advancing and being illuminated through the fruits of the Holy Spirit, so that (to put it concisely, according to the preaching of our Savior) "it is sufficient for the disciple to be like his teacher" [Matt 10:25; Luke 6:40].

Testing Abba John

10. Afterwards, our father Abba Amoi tried and tested our father Abba John so that his light would shine especially before others

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to fit well here. Spiritual sheep: *nouesōou nlogikon*. In patristic Greek, "rational" (*logikos*) may mean both "rational, logical" or "spiritual" (see Lampe 805a-b, esp. C), the latter of which appears to be the sense here. For the former meaning with "sheep," see *Apostolic Constitutions* 10:19 (PG1.633): "I shall judge the bishop and the layperson. The sheep are rational and not irrational, so that no lay person may ever say 'I am a sheep,' and not a shepherd, and I give no account of myself, but the shepherd shall see to it, and he alone shall pay the penalty for me.'" Arabic (Davis, 139): like a lamb endowed with the rational faculty of speech.

[55] John is not named in AP Ammoës 1, but the two sayings are similar. Ammoës 1 concludes with material similar to ¶8 above, showing that ¶9 is an editorial addition. "As it is written about our father Abba John" in ¶10 indicates that Zacharias had other sources.

[Matt 5:16] through the righteousness of his good deeds; [335] he became for them a guide to eternal life. As it is written about our father Abba John, one time our father Abba Amoi threw him out of their dwelling place, saying to him, "I can not live with you any longer. Go somewhere else!" And he threw him out on the doorstep. Our father Abba John remained standing before the door with a contrite heart, weeping. Now the holy elder was a severe tester. Abba Amoi would each day come out in the morning with his palm-branch, and he would chase after Abba John, saying to him, "Get out of here!" But our father Abba John would ask his forgiveness and, smiting his face in great humility, with many petitions before his father would say to him, "Forgive me, my holy father, I have sinned against you. For the sake of the Lord and for the sake of God, do not cast me away from you, my holy father."

He did this for seven days and seven nights without eating or drinking, nor did he go anywhere, waiting patiently at the door. Moreover, our father Abba Amoi could hear Abba John as he prayed aloud[56] the words of the divinely-inspired Scripture that comforted and encouraged him as it spoke to him while he was alone: "Endure [336] every lesson, 'for what son does not have his father instruct him?'" [Heb 12:7] And again, "By your endurance you will gain your souls" [Matt 24:13; Luke 21:19], and again, "The one who endures to the end will be saved" [Matt 24:13 and 16]. He stood continuously like this in perfect faith and trust, cursing evil, until the end of the seven days and seven nights. Our father Abba Amoi then went out early on holy Sunday to go to the holy church, and when he looked beside Abba John he saw seven holy angels wearing resplendent robes with great glory, carrying seven crowns that cast lightning above our holy father Abba John, and they placed them upon his head one after the other as they filled him with great jubilation.[57] When Abba Amoi saw this miraculous vision, he immediately ran to Abba John with great joy and leaped with great delight; with a kiss of peace, the holy greeting of the Holy Spirit,

[56] Coptic/Gk *meletan*; see n. 22 above.

[57] Possibly the seven angels of Rev 5–19. In addition, later Coptic tradition and doxologies enumerate *and name* seven archangels rather than the biblical three: Michael, Gabriel, Raphael.

he took him back. Although from that day on Abba Amoi ceased acting from a position of fatherly authority, he nevertheless never told him what he had seen.

Teaching the Brothers about Monasticism
[Zacharias 3 (Ward, 68)][58]

11. [337] After this, one day our holy father Abba Amoi was sitting with some brothers who were asking him about monasticism. He called to Abba John and said to him, "John, my son, come, tell the brothers about monasticism."

With great humility Abba John replied and said to Abba Amoi, "Forgive me, my holy father. It is God and his angels who will guide all of us."

Abba Amoi said to Abba John, "Yes, my son, but obey me," and Abba John hastened to obey and do what his teacher had ordered. Immediately he took off the clothes that had been given to him and threw them down under his feet and stood over them, naked. The holy elder, Abba Amoi, marveled at him, as did the brothers, and Abba Amoi said to him, "John, what on earth have you done?"

He said, "Unless a person strips off all the glory of this world and tramples on all his heart's desires like this he can not become a monk according to the will of God."

And the elder, along with the brothers, answered, saying, "Truly this is the road to salvation, for it is just as the saying of our Savior has it: 'No one can serve two masters [338] or believe in two gods' " [Matt 6:24; Luke 16:13]. And, finding much profit in this, they departed.

[58] See also the Ethiopic Collection; Victor Arras, *Collectio Monastica*, CSCO 238–39, Scriptores Aethiopici 45–46 (Louvain: Peeters, 1963), 13.61: Ethiopic: CSCO 238:99; Latin trans.: CSCO 239:73. For a French translation, see Lucien Regnault, *Les sentences des pères du désert: Nouveau recueil* (Sablé-sur-Sarthe: Saint-Pierre de Solesmes, 1970), 303.

Accepting a Rebuke
[John the Little 46 and 8 (Ward, 95–96 and 87)][59]

12. Another day Abba Amoi was sitting in his cell[60] when some brothers came to him asking about the salvation of their souls, and he sent them to his disciple Abba John to have him speak with them. Abba John, through the inspiration[61] of the Holy Spirit abiding in him, answered all of them, satisfying their hearts. To each he gave assurance and comfort in the Lord. As the brothers were visiting with him, a great elder and great tester[62] came and said to Abba John in the midst of the brothers, "John, you now resemble a prostitute who sits and adorns herself in order to have many lovers" [Prov 7].[63]

Abba John answered with humility and said to him, "You have spoken truly, my holy father; there is no one else like you, for God has revealed this to you."

Afterwards our holy father Abba Amoi came to him and said to him, "John, are you troubled because of what he said?"

[59] A longer version of this story appears as chapter [73.4] in the Syriac recension of the *Lausiac History* of Palladius, where it forms part of a chapter on a certain Eucarpios, who becomes the unnamed elder of the version translated here. René Draguet believes that the version translated here "without a doubt has part of its origins" in *Lausiac History* [73]. See René Draguet, ed. and trans., *Les formes syriaques de la matière de l'Histoire Lausiaque*, CSCO 389–90, 398–99, Scriptores Syri 169–70, 143–74 (Louvain: Secrétariat du CorpusSCO, 1978), Syriac text: 2.2 [398, 173]: 370–72; French translation: 2.1 [399, 174]: 240–41, and note 4 on 240. See the discussion above, 11–13. See appendix 4 in the present volume for a translation of *Lausiac History* [73].

[60] Arabic: church.

[61] Coptic/Gk *chōrēgia*; see n. 15 above.

[62] Coptic/Gk: *dokimastēs*, "tester"; see LSJ 442b, Lampe 379b. This continues the theme of testing; in ¶10 Amoi is a severe *dokimastēs*, "tester." See ¶16 below. Greek makes the distinction between "tester" (*dokimastēs*) and "the one tested" (*dokimastos*, or *dokimos* as in ¶28). Davis' reading/vocalization of the Arabic *m-j-r-b* as *mujarrab* "well-tested," is possible, but the word is more likely to be *mujarrib* "tester" or "examiner."

[63] This "great elder" appears to be Eucarpius, known by name from *Lausiac History* 47, then more fully from the story told about him in Syriac *Lausiac History* [73]; see Tim Vivian, *Four Desert Fathers*, 167–72, esp. 172.

Abba John said to him, "No, my father, but just as my outside is, so too is my inside, through Christ who strengthens me" [Luke 11:39 and 2 Thess 2:16-17].

Fleeing the Thoughts of the Enemy [John the Little 12 (Ward, 87)]

13. Another time our holy father Abba Amoi discerningly asked [339] our holy father Abba John to be diligent in knowing the character of his thoughts and the different kinds of movements of his soul,[64] and Abba John said to Abba Amoi, "I am like a person under a very great tree who sees wild animals and reptiles coming toward him; he is not able to fight them so he escapes up the tree and is saved. I myself am like this, my holy father. I sit in my cell and when I see all the thoughts of the evil Enemy coming, through prayer I flee to the shelter and hope of the help of God and I escape from the Enemy forever."

The Descent of the Spirit [John the Little 10 (Ward, 87)]

14. One day while our father Abba John pondered the desire for eternal goods, some brothers questioned him by way of a test,[65] wanting to know where his thoughts were. They said to him, "Abba John, the heavens rained this year, the palm-trees of the marsh will prosper, [and] the brothers will find handiwork." Abba John answered and said to the brothers, "It is the same way with the Holy Spirit: if he descends on the soul, he makes it desire the light of virtue."

[64] See Antony, *Letter* I.35-45; Samuel Rubenson, ed., *The Letters of St. Antony* (Minneapolis: Fortress, 1995), 199–200. See also *Life of Antony* 55.7-9 (Vivian and Athanassakis, 177) and 88.1 (245).

[65] Coptic/Gk: *dokimasia*; see n. 62 above. Later in this paragraph, Coptic makes *pneuma*, which is neuter in Greek, masculine.

Below Every Creature[66]

15. So the brothers said to him, "Where are your thoughts?" He said to them, [340] "My thoughts are high but my understanding is below that of every creature."

The Fathers Test Abba John [John the Little 36 (Ward, 93)]

16. Our father Abba John, running to the heights, pursuing the race of virtue [see 1 Cor 9:24; 2 Tim 4:7; Heb 12:1], became justly famous among all our fathers, for he excelled many of them in virtue[67] and desired to realize perfection through the contest[68] of deeds and thereby become the herald of the beautiful fruit of the good tree [see Matt 7:17].[69] All our fathers, with the assent of our father Abba Amoi, took counsel about this.[70] When our father Saint Abba John went to church one day to receive Communion, a great and proven[71] father, one of the fathers who was exalted in his way of life, rose and slapped Abba John many times in the face and threw him out of church, saying to him, "Is it time to come to church, you worthless runt?[72] Get out of here!"

[66] This saying, though it follows naturally from ¶14, is not found in the parallel to that paragraph, AP John the Little 10 (Ward, 87); therefore, it is probably either an expansion of the original saying, or Zacharias (or another editor) has grouped it with the previous saying because of a common idea.

[67] This sentence has several word plays: "running" (*efčoji*), "to the heights" (*epčisi*), and "excelled" (*afčisi*).

[68] Coptic *pira* = Gk *peira*; *2 Clement* 20.2 uses the noun in a metaphor for an athletic contest, which fits the context here.

[69] Literally: and desired to know the completion (perfection) of the work through the contest of the deeds and thereby become the herald of the beautiful fruit of the good tree. Arabic: They wanted to know the perfection of how the matter was realized through the success of his deeds so that they might proclaim the beauty of the fruits of the good tree and come to be acquainted with it.

[70] Arabic: So all the fathers took counsel, agreeing with our father Anba Ammoes to test Abu John to discern his patience.

[71] Coptic/Gk: *dokimos*; see nn. 62 and 65 above.

[72] "Runt" translates *kolobos*, "little, short," John's nickname. See AP Moses the Black 3 and 4 (Ward, 139). See n. 135 and 250.

Then after they had thrown him out, our father Abba Amoi, with two other great elders from among our fathers, followed him to his dwelling place in order to find out what he would do, especially what he would say or do when they questioned him. And our fathers said, "If he does not remember at all anything that happened, or [341] if he is not angry or blaming others, then he is one like us. If he forgives them, then he is greater than us."

When the three elders arrived at Abba John's dwelling, they smelled much sweet fragrance coming from it, and they also heard the choir of angels singing and praising God with hymns in Abba John's dwelling, saying, "Remain pure and you will see the light of the righteous," and also, "Glory and grace he will give to those who walk in goodness,"[73] and "the Lord will not let them lack good things."

Our father Abba John was himself in their midst, offering praise. The holy elders were astonished for a long time and they perceived that what they were seeing was in fact real. Finally, when they came to their senses, they knocked on Abba John's door. After a long time he came out. They saw his face shining like that of an angel of the Lord. The elders spoke with him, each in his own way, about the elder who had struck him, saying to him, "Truly all of us have suffered because of the way that such an esteemed and venerated elder treated you, for his actions [342] have ruined all of us. But come with us and the matter will be rectified."

These things our fathers said to Abba John while he bowed his face down to the ground and said nothing at all. Abba Amoi, his spiritual father, asked him,[74] "Will you not reply to us when we speak with you?"

Abba John, for his part, through the dispensation of the Holy Spirit, with grace and purity dwelling in him, said to them, "Forgive me, my holy fathers. I don't know anything about these things that you speak of. Besides, if it was as you say, then this probably

[73] "Goodness" is *met<u>at</u>kakia*, literally "not-bad-ness," while "wickedness" is *metkakia*.

[74] Literally: replied.

happened according to God's plan[75] working for the salvation of my soul through his saints."

These things that our fathers heard from Abba John amazed them, and they said, "Truly, just as we have heard, so too have we seen," and they went to the church praising God with great profit.

When our fathers were once again assembled with zeal for the Divine Service, they zealously questioned one another, all of them saying with one accord, "What is the measure of Abba John the Little?" And a great elder, [343] renowned both in monastic practice and deepest wisdom, stood in their midst and said to them, "Abba John the Little is more exalted than us, especially because through his pure heart and true humility he has suspended all of Scetis from his finger."[76]

Sitting in Your Cell [John the Little 44 (Ward, 95)]

17. Our holy father Abba John was asked about the monk's life in his cell,[77] and he said to them, "If there is a vessel filled with God's goodness[78] in the monk's soul, he will sit in his cell in the desert; even if he no longer holds a worldly vessel in his hand,[79] he will endure in the anchoritic life through his hope in the joy of

[75] Coptic/Gk: *oikonomia*. See n. 228.

[76] Only the last sentence of this story comes from AP John the Little 36 (Ward, 93); thus ¶16 represents a greatly expanded version of John the Little 36 or, conversely, John the Little 36 has preserved only the memorable punch line of an originally much longer story. There is a play on words here: "he has suspended all of Scetis" is *afesh shiēt*, while "measure" is *shi*. Scetis (*shi-hēt*) means "to weigh the heart." See nn. 30, 40, and 150.

[77] Literally, "the sitting [or dwelling] of the monk in the cell"; see "he will sit" later in the sentence. This is an important monastic concept, typified by Moses the Black's advice to a monk (AP Moses 6; Ward, 139), "Go, sit in your cell, and your cell will teach you everything." See also Tim Vivian and Birger A. Pearson, "Saint Paul of Tamma: *On the Monastic Cell* (*De Cella*)," *Hallel* 23, no. 2 (1998): 86–107, repr. in Vivian, *Words to Live By*, 139–202, esp. 178–90.

[78] Coptic (Gk) *aretē*, which we have previously translated "virtue"; see LSJ 238a. One may also translate it "moral good, excellence"; see Lampe 224b (B). See n. 34 above.

[79] Literally: even if there is not a vessel of the world in him. Amélineau, 343, suggests "in his hand." The sense seems to be that the monk, filled as God's vessel, will be without even an earthen, worldly, pot. Syriac: even if he is not

the good things to come in eternity. And again, if there is no vessel of God in the person's soul but there is a worldly vessel in him, this person will still sit in his cell in the desert in order to benefit from temporal things. However, if there is no vessel of God in the monk, nor a worldly one, he will not sit in his cell in the desert; no, this person resembles a ship without cargo in the midst of the open sea: without a harbor or guide, it is in danger."

"What Is a Monk?" [John the Little 37 (Ward, 93)]

18. And again our father Abba John was asked, "What is a monk?" [344] He said this: "A monk is toil, a monk is straitened circumstances, when you suffer violence in everything—and do not put your desires ahead of your word in anything."

What the Monk Does not Do

19. He also said, "It is right for the monk not to tell lies, not to swear falsely, not to listen to lies, not to slander, not to be a murmurer, and not to be one who blames others."

Abba John Foresees Monastic Decline [John the Little 14 (Ward, 88)]

20. Again after these things, through a mystery in the eyes of his heart by means of the Holy Spirit dwelling in him, he saw the lofty progress of our fathers and the fire of God that dwelled in their generation. He also saw the inferiority of those who came after them, and with beauty and humility he prophesied in a symbolic way.[80] "An elder," he said (that is, himself),[81] "saw three monks

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knowledgeable in the affairs of the world. Arabic: If he has no possessions in this world (Davis, 145).

[80] Coptic: *khen ouenigma* (Gk *ainigma*); see n. 153. Monastic decline is a strong theme in the *Apophthegmata*, probably edited in Palestine in the sixth century, one to two centuries after the perceived golden age of monasticism.

[81] Our author/editor (or an earlier redactor) has added this identification of the story with John. In the apophthegm, John says the story comes from "one of the old men through a mystical experience [*ekstasis*]." Arabic identifies

standing upon the other side of the sea and a voice from the other side said to them, 'Receive wings of fire and come to the other side to me.' And two of them received wings and went to the other side, to the one who called them.

"But one stood weeping, crying out in his distress. At last he was granted wings, yet not fiery but feeble and powerless ones. Through [345] great effort, plummeting downward, he managed to rise again with great difficulty and he barely made it to the other side. Thus," he said, "is this generation also: it does not receive wings of fire, like those our fathers had, they who adorned[82] their lives with their angelic laws and commandments, flying to the heights in their minds by means of the heat of God's fire, until they crossed over the sea of this life and came to be with Christ. But because of their laziness, those of this generation have received feeble and powerless wings."[83]

Battling the Passions [John the Little 13 (Ward, 87-88)][84]

21. Our holy father Abba John progressed in virtue because of the extent of his great temperance[85] and the greatness of his way of life.[86] He attained freedom and was without evil, and none of the passions troubled[87] him at all. Such he had asked of God; therefore, he was without care or anxiety.[88] But later, on the advice of our father Abba Amoi,[89] he prayed to God, and God returned the

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the "symbol" as John's soul while Syriac states that he applied the parable to himself.

[82] Or: ordered (*-kosmein*).

[83] Arabic translation adds, "on account of their priestly vestments," which AP John the Little 14 does not have. Davis read the root of the last word in the paragraph as *tūniya* "vestment" or "liturgical vestment," which is possible. More likely, however, the root here is *wanā* or *tawānin*, meaning "slowness," "negligence," or "indifference." Hence the last phrase of the paragraph, *min ajli tawānīhum*, "on account of their negligence."

[84] In AP John the Little 13 the story is told by Abba Poimēn.

[85] Coptic/Gk: *enkrateia*. See nn. 164, 165, and 240.

[86] Coptic/Gk: *polēteia/politeia*. See nn. 11 and 261.

[87] Taking *onochlin* as Gk *enochlein*.

[88] Coptic: *aferathrōoush*.

[89] Amoi is not named in AP John the Little 13 or the comparable apophthegm found in the systematic collection.

passions to him again so he could contend and receive a crown and increase his reward. For during battles, he said, the soul would surely grow in the richness of God's grace. From that day on [346] our father Abba John did not make this request to God again but would petition the Lord, "Lord Jesus Christ, in everything that you will give to me, gird me with your power and your patience forever."

The Miracle at the Well

22. Now one time our father Abba Amoi sent Abba John to a well to fill a basin with water. The well was a long way from his cell and was very deep. When he arrived at the well he remembered that in coming he had not brought a rope, for he had forgotten it. But Abba John was filled with great faith and he spoke in a loud[90] voice, "Well, my father sent me, saying, 'Fill this basin with water.'" Immediately the water rose to the brim of the well and he filled the basin with water. Then the water returned to its normal level.

The Greatest of the Virtues [John the Little 22 (Ward, 90)]

23. Now Abba John would say to the brothers, "Submit in complete obedience, in accordance with God's will, as our fathers have, especially receiving counsel with faith and trust. Humility and purity, the fear of God and persevering attentively in God's ways: these are the greatest of all the virtues, and they cause the soul to be luminous in God through these consummate achievements."

Boiling with the Fire of the Holy Spirit

24.[91] Our fathers have somewhere told a story[92] about [347] our father Abba John, saying, "Just as the ground can not fall, in the same way our father Abba John the Little is incapable of falling at

[90] In Coptic "great" and "loud" are the same word, *nishti*.

[91] Arabic begins with "The second reading"; the "third reading" begins at ¶71. See n. 1 above.

[92] Coptic: *-istorin*. "History," as we have seen, is important to our narrator; see nn. 3, 19, 25, 181, 189, 206, and 258.

all because of his great humility." Abba John, the disciple of Abba Amoi the Upper Egyptian, completed great obedience, patiently submitting to his spiritual father, boiling with the fire of the Holy Spirit.

The Tree of Obedience [John the Little 1 (Ward, 85–86)][93]

25. Now one day Abba Amoi took a dry piece of wood and went with it on a path far from his cell into the desert (the distance was about twelve miles), and he planted it there.[94] Abba Amoi called to Abba John his disciple and said to him, "John, my son, give a basin of water to this wood daily until it bears fruit."

Now the water was a long way from the place where the tree was planted, but Abba John would leave with the basin at night and return in the morning. He did this for three years and the tree lived, blossomed, and brought forth fruit.

The elder Abba Amoi took the fruit of the tree and brought it to the church and gave it to the elders, saying, "Take, eat from the fruit of obedience" [Matt 26:26 and see Gen 3]. When the elders saw this wondrous thing, they marveled, giving [348] glory to God, saying, "Our God, if the blessed life were not in this brother, this mystery would not have taken place through him! Blessed be Jesus Christ, God the Logos, he who performs wonders through his saints, for he himself said, 'If one does my bidding, we, I and my father, will come and dwell within him, and everything that he asks in my name will be given to him' " [John 14:13, 21, 23]. And

[93] The *Life* elaborates on the version found in AP John the Little 1. Neither the alphabetical nor the systematic collection of the *Apophthegmata* names Amoi. For a full discussion of this story, its origins, and its variants, see Evelyn White, 2:108; he argues that the "marked sobriety" of the version found in Cassian, *Institutes* 4.24 gives "the fact from which the legend expanded": John of Lycopolis, and not John the Little, is the disciple and after the former waters the stick for a year the abba who imposed the task pulls it up and throws it away. For the *Life*'s symbolic understanding of the tree, see ¶29 below.

[94] There is a play on words here: "wood" and "went" both render Coptic *she*.

that tree still exists among us today as a faithful proof of the virtue of our all-holy father shining through these great achievements.[95]

Your Brother's Keeper

26. Some brothers asked our father Abba John, saying to him, "Is it good, our father, to foster good habits with others?" Abba John said to them, "It is good to foster such habits toward our brother: God died for him, for us and for him at one and the same time, in the same unique way. In the gentleness of Christ, let us gain our brother with all the purity of the Holy Spirit and let us exercise good habits with courage against the enmity that separates us from God."[96]

An Angel in His Purity

27. It is also written concerning our all-holy father Abba John that he never filled [349] himself with bread or water or sleep [for too long], nor did he ever speak a shameful word from his mouth. Because of this the thoughts of the flesh were never able to rule him; rather, he was like an angel in the purity of moderation.[97]

Tested, Chosen, Complete, and Perfect
[Ammoës 3 (Ward, 30)]

28. Our father Abba Amoi lived many years, living in a dwelling in Scetis where there was another small cell beside his, but he never

[95] The old tree at the Syrian monastery today in the Wadi al-Natrun is usually identified as the "Tree of St. Ephrem" but is at times also identified as that of Abba John the Little. Evelyn White, *Monasteries of the Wâdi 'N Natrûn*, 3:222, notes that a large ancient tree could still be seen at the abandoned Monastery of John the Little until the early decades of the twentieth century.

[96] The theme here is "good habits" toward the monastic brethren and the reasons to foster such habits, whereas the Arabic, while retaining the reasons, makes the theme that of fighting the "pious fight" to gain a brother's salvation. The Syriac, while preserving this theme, triples the length of the saying and makes it more about anger and righteous anger.

[97] Or: chastity; Coptic *suphrosunē* = Gk *sōphrosunē*.

thought to go to observe the neighboring cell or to see what was in it, for his thoughts extended [only] to the Lord. And the Lord would send many to him. Most of all, he [Abba Amoi] fully understood that his disciple John had become a tested, chosen, complete, and perfect monk, and he would shut his eyes in order not to see what John was doing.

Serving Abba Amoi in His Illness; Amoi's Death [John the Theban 1 (Ward, 109)]

29.[98] After a while, that holy one, Abba Amoi, became sick and would often lie down as God cooked him, testing him by fire, and he became a chosen fragrance pleasing to God [see Wis 3:5-6]. Our blessed father Abba John very willingly served the holy elder Abba Amoi for twelve years.[99] Because of his many illnesses, Abba Amoi was very impatient with our father Abba John [350] and he never once said "Thank you" to him, for his ways were harsher than those of many of our fathers. One day Abba Amoi called to Abba John and said to him, "John, my son, when I pass over from this world, go dwell in the place where you planted the tree,[100] for there you have an enduring and pure sacrifice, and it will be acceptable before

[98] Syriac, unlike Bohairic and Arabic, has an authorial intrusion: "Now, my beloved, if we were to speak all the time throughout the whole span of our lives about the splendid deeds of those holy men so as to come to the end of them, I have no hope we should ever get there. But we have indicated briefly as far as we are able what is possible. Now let us speak. . . ." This would seem like an obviously later interpolation—except that it sounds remarkably like the authorial voice of the Bohairic *Life*; for example, see the Proemium (¶ 1). Such deferential statements are a rhetorical trope in antiquity and late antiquity. In ¶4 of the Preface to the *Life of Antony*, Athanasius declares that he is conveying "only a small portion of [Antony's] life" (Vivian and Athanassakis, 53).

[99] Twelve years here is truly a number of biblical proportions; the number twelve may come from the number of the tribes of Israel (Gen 49:28) or the number of Jesus' disciples (Matt 10:1). Samuel of Kalamun attended his master Agathou for only three months—and Agathou did not have Amoi's difficult disposition! See Anthony Alcock, ed. and trans., *The Life of Samuel of Kalamun by Isaac the Presbyter* (Warminster: Aris & Phillips, 1983), 5 (Coptic) and 78–79 (English).

[100] See ¶25.

the Lord there through you. For this tree, which has taken root thanks to you, is a sign that foreshadows and mystically signifies the souls that will be saved through you. Also in that place they will remember you forever before God."[101]

After this, as the death of our holy father Abba Amoi approached, the elders surrounded him. He called to Abba John. When Abba John approached him, he seized his hands and kissed them and blessed him as Isaac blessed Jacob (Israel) [Gen 27:1-37], and he said to him three times, "Thank you, thank you, thank you,[102] athlete of Christ the King." After this he gave him to the elders, saying to them, "Venerate this one, for he is an angel on earth, and not a man." When our father Abba Amoi had said these things, he opened his mouth and gave up the spirit in the peace of God—Amen—while glorifying our Lord.

Attracting His Own Disciples

30. [351] Now when our father Abba John was left by himself, he went to the place of the tree as his father had commanded, and he made for himself a small cave where he lived in solitude[103] and practiced great abstinence, and he increased his ascetic practice and austerities. He made a hidden place for himself underground in the cave and he would go down in it especially waiting upon God with many petitions and unceasing prayers.[104] He had also made for himself a tunic from palm-tree fibers, and he would wear it and would go down there; as a result, because of his great ardor, many times he would spend the whole week down there without eating or drinking, consoling himself through the providence of God.

[101] Amoi is mystically foreseeing the establishment of the Monastery of Saint John the Little in the Wadi al-Natrun.

[102] Coptic *miok*; this is the word that Abba Amoi refuses John above. The Syriac is significantly different: "Truly have I said that you are God's good and faithful servant. Leave me, and pray for me."

[103] Coptic/Gk: *ēsuchazein* (*hēsychia*).

[104] Archeologists at the abandoned Monastery of Saint John the Little have discovered beneath the later church a cell that could conceivably have been the site of John's cell.

When he came up from that place, the brothers thought he looked like wood glowing in a fire. As a result, through the proclamation[105] of his godliness many congregated to him, emulating his angelic way of life, and they lived beside him and around him. He became to all of them a saving example[106] and type of the truth. He was sweet to all of them [352] in love and peace and he purified each one with gentleness; he encouraged those who saw him, and those who heard him, those who were far off and those who were near, so that the desolate place became a city of Christ[107] and the fruitless land became prosperous a hundred-fold and sixty-fold and thirty-fold [Matt 13:8], to the glory of the Holy Trinity.

A Sweet Spring Sprang Up

31. Now when the brothers increased around him, our father needed a source of water for them. Because he saw them laboring, going far to fill their buckets with water, our holy father, because he was moved by God, gathered all the brothers to dig a well. They spent five days digging, and our father went down into the well and spent the whole night, from evening till morning, praying to the Lord. A sweet spring of water sprang up, and it was good for drinking. This blessing God granted to our father and his whole monastery,[108] more than to the other places in the desert, as a faithful witness especially to the virtue of our righteous father.

Abba John's Brother Becomes a Monk

32. Now after this, his older brother became a monk, as [353] we said earlier, and our father Abba John instructed him in the fear of

[105] Coptic *kirigma* = Gk *kērugma*.

[106] Coptic/Gk: *skopon*. Cassian, *Conferences* 1.2, defines the word: *scopon . . . id est, destinationem et telos, hoc est, finem proprium*.

[107] See *Life of Antony* 14 where the desert becomes a city, a metaphor that the Coptic *Life* omits. See *Life of Antony* 5; Vivian and Athanassakis, 92–93 and 92 n. 79.

[108] Literally: place. In Coptic monastic literature *topos* often means "monastery" or "monastic settlement," which is confirmed by the Arabic translation "monastery." See n. 205.

the Lord, urging him into the yoke of true humility in order for him to submit to virtue, reminding him of the humility and poverty in the world, and he would say to him, "My brother, know that we are poor and shameful among people;[109] therefore, let us be diligent in [doing] God's will in this world so that we may receive honor before the Lord and all his saints who glorify him." In these things, and those like them, his brother became a chosen monk, our father Abba John helping him in this good work.[110]

Three Fears of Abba John

33. Our father Abba John was adorned with every virtue. Most particularly, these three fears were with him at all times: the fear of the time of separation from the body, the fear of meeting God, and the fear of the Day of Judgment.[111] When he remembered these, he fled into the desert and his brother would come searching for him and when he found him would say to him, "Why, my brother, do you wear yourself out this way? Isn't your heart convinced that if you sit [354] in your cell you will find God?"

Abba John answered and said to him, "Yes, I believe that God is in every place, but I want to toil even more so God will see my exertion[112] and remove me from danger on the day of judgment; and without being disturbed on account of evil, I may also be worthy to see the glory of God and of his saints."[113]

[109] See n. 33 above.

[110] AP John the Little 2 (¶34 below) suggests that John's older brother was more advanced in wisdom than he at one point.

[111] Zacharias takes seriously the belief that "the fear of the Lord is the beginning of wisdom" (Prov 9:10), and sees fear as a virtue. See also ¶23 above. Religious fear, we should remember, includes awe, as in the etymology of English "awful," awe-ful, full of awe, Rudolph Otto's *mysterium tremendum et fascinans*. In the Syriac John says that he is "greatly afraid," but the text then omits John's threefold fear.

[112] Literally: the struggle of my affliction.

[113] The desert fathers and mothers took seriously the final judgment; see *Systematic Apophthegmata* 3, "Concerning Compunction," in Jean-Claude Guy, ed., *Les Apophtegmes des pères: Collection systématique*, vol. 1, SCh 387 (Paris: Cerf, 1993).

"John Has Become an Angel" [114]
[John the Little 2 (Ward, 86)]

34. Our all-holy father Abba John the Little was boiling with the fire of the Holy Spirit, always striving to emulate the way of life of the powers in the heights. One day he said to his older brother in zeal of the love of God, "I myself desire, my brother, to be without care and to serve God without ceasing, like the angels, being continuously in the glory of his beauty and the light of his life."

So he took off his clothes and went out to the desert. When he had spent a week without eating and drinking, he returned home to his brother through the special dispensation[115] of God who wills the salvation of souls, laden with the fruits of humility in true repentance. When he knocked on his older brother's door, his brother did not open it to him, but said, "Who are you?" [355]

John said to him, "I am John." His brother said, "You're John?! John has become an angel and is no longer among human beings." And he did not open the door to him but left him in front of the door from evening till morning. When morning came, he opened the door of the dwelling and said to him, "John, you need to realize that you are still a human being and that you are still flesh and blood;[116] you still have to work to nourish yourself. What you've done is appropriate for angels."

Abba John begged his forgiveness, saying, "Forgive me."

Abba John and the Thieves

35. Through these great virtues of his, our father Abba John became a great Israelite of Christ Jesus.[117] As a result, while he was sitting in his cell one day, some men came and gathered up all the

[114] Evelyn White, 2:107, observes that this story, "a mere boyish essay in asceticism," more appropriately belongs to John's life before he came to Scetis. It was placed here, apparently, because it goes with ¶33. It also contradicts ¶29.

[115] Coptic/Gk *sunchōrēsis* may also mean "forgiveness."

[116] Coptic: in the flesh.

[117] Israelite of Christ Jesus: the typical reference is "a true Israelite in whom there is no guile" (John 1:47), which occurs on a regular basis in hagiographic texts.

belongings he had in his dwelling and bound them in a bundle while Abba John sat there and did not speak. But those there did speak to him: "Get up! Help us load this stuff." Abba John got up and helped them load up, and when he had seen them off he sat back down. When his brother came in he said, "Where are our belongings?"

Abba John said to him, "I don't know," [356] and his brother said to him, "Show me our belongings; I don't know where they are." But Abba John begged his forgiveness, saying to him, "My brother, forgive me, I beg you. Remember, it has been three years since you laid me in the tomb."[118]

"The Foundation of Our House"

36. Our father Abba John used to say, "There are three battles we have to fight: fornication, touching one another,[119] and being separated from God.[120] If a monk keeps away from his brother he will be free from the others, but if he touches another monk[121] all the passions will lord it over his soul.[122] Moreover, the foundation of our house is our brother,"[123] he said, "for if I guard the foundation, then we will build our house and crown it with a roof."

Because of this our father Abba John would rejoice whenever someone blamed or scorned him; he would run to that person all the more eagerly, saying, "Bearing scorn with knowledge purifies

[118] For a similar lack of concern for possessions, see AP Macarius the Great 18 (Ward, 131) and 40 (Ward, 138–38). The Arabic is quite different: "Brother, forgive me. I ask you to verify in your heart that it has been three years since you came to me and you have not shown any weakness."

[119] Arabic: the censure of a friend. The Syriac attempt to play down the sexual leads to incoherence: "fornication, a stumbling block to the brothers, and alienation from God."

[120] Literally: taking God away from you. As Amélineau notes, 356 n. 3, this last phrase does not make sense, so we have borrowed the sense from the Arabic.

[121] Arabic: holds a grudge against his brother.

[122] Coptic ⲉⲣ ⲥ̅ literally, "lord it over," contains the common abbreviation for "Lord," ⲡⲥ̅.

[123] The first part of this sentence comes from AP John the Little 39 (Ward, 93).

the heart and creates true humility until the soul matures in God. But the dignities and honors of this world destroy virtue." Because of his great humility and his modesty he never raised his eyes up to see the face of anyone.[124]

"Him Today; Me Tomorrow"

37. [357] It was also said about him that anything over which he would stumble once, whether deed or word, he would not do it again and fall another time. And if he saw or heard about someone falling into sin, he would cry and groan with a heavy heart, saying, "Him today; me tomorrow," and he would beseech the Lord on this person's behalf. And he would do this at all times.[125]

The Need for Humility

38. Some brothers asked our father Abba John the Little, "Our father, is it good to chant a lot of psalms?"[126] He said to them, "The wealth of the Spirit of God is in the soul guarding the mind. If the monk does not proceed with humility and care in every deed that he does, whether it's insignificant or important, it will not be acceptable before the Lord."

[124] For another example of this trait, see ¶75; see also AP Isidore the Priest 8 (Ward, 97). Bearing scorn with knowledge: the exaltation of humility, even in the face of others' scorn, is a common monastic theme; for a striking example, see "The Sister who Pretended to be Drunk" in Tim Vivian, *Witness to Holiness: Abba Daniel of Scetis*, CS 219 (Kalamazoo, MI: Cistercian Publications, 2008), 47–50.

[125] See p. 56 above for a discussion of the Arabic and Syriac versions of this saying.

[126] Chanting psalms seems to have been normative in early Egyptian monasticism. Athanasius advocates the practice in his *Letter to Marcellinus* and the AP refers to "singing" (ἔψαλλε) (Heraclides; Ward, 72) and "chanting" (ψάλλε) psalms (Macarius the Great 33; PG 34:256C; Ward 135). The monks seem to have used both terms—"recite" (*balōmen*: PG 65:277) and "chant" (*psallō*)—but for "prayed" psalms, chanting appears to have been the intended meaning. On *ballō* for "chant," see Lampe, 283A s.v. βάλλω, B2. Evagrius, *Chapters on Prayer* 83 and 85 strongly advocates the practice.

The Wicked Camel-Herder [John the Little 5 (Ward, 86)]

39. Now again it happened one day that he went to Egypt[127] to sell some baskets, for he worked plaiting baskets. As he was walking in the desert carrying the baskets, he met a camel-herder on the road with his beasts. The camel-herder said to our father, "Give those baskets to me so I can carry them for you, my father; I can see that you're tired."

Our father [358] gave them to the man, and he carried them. As Abba John walked with him, the camel-herder began to say shameful and dissolute and worldly things. Our father Abba John saw an assembly of demons surrounding the man; he[128] immediately left his baskets, and our father returned again to his cell saying the word of the Savior, "If a person gains the whole world and loses his soul, what is the profit?" [Matt 16:26].

Pursuing the Things Above

40. Another time he again went to Egypt[129] with some more baskets to sell, and he went with the other brothers to the market with the baskets, carrying them on his shoulder. A great crowd of people was there, each person plying his trade, and some came wanting to buy the baskets, saying to our father, "How much are these baskets, my father?"

[127] Coptic *chēmi*, literally "the black land," in monastic literature designates places outside the monastic settlements of Nitria, Scetis, and Kellia, whether in the Delta or around Alexandria or Babylon (later, Cairo). In this context *chēmi* appears to be used in a generic sense to designate the Nile valley vis-à-vis Alexandria, Scetis, lower Egypt, or the desert in general; see W. E. Crum, *A Coptic Dictionary* (Oxford: Clarendon, 1939; repr. London, 1962), s.v. "*kēme*." Due to the late date of the Bohairic Manuscript, however, a translation of "Cairo" may also be possible; see B. T. A. Evetts and Alfred J. Butler, *The Churches and Monasteries of Egypt and Some Neighboring Countries. Attributed to Abū Sālih, the Armenian* (Oxford: Clarendon, 1895; repr. London, 1969), 72 n. 4. Davis, 155, prefers "agricultural area."

[128] "He": John. Our thanks to Davis, 155 and n. 78, for catching our earlier mistake.

[129] See n. 127 above.

Our father Abba John gazed at the sky a long time. The brothers nudged him and said to him, "My father, tell us the price of the baskets."

Our father replied and said to them, "Tell me, my brothers, who among the heavenly ranks is greater and which is first before God? The Cherubim or the Seraphim?"

They [359] were all amazed and said to him, "Where are you thinking of, father?"

Our father said to them, "The law is given to us in the Scriptures that at all times we should pursue the things above and remember the things above, the place where Christ is, and not those things on the earth" [1 Cor 3:1]. Then the brothers glorified God.

Citizenship in the Heavenly Jerusalem [John the Little 11 (Ward, 87)]

41. Our father Abba John once placed two baskets' worth of plaiting in water in order to soak the palm fronds and weave them together; because his citizenship was in the heavenly Jerusalem [Gal 4:26; 2 Cor 5:1], he wove them into a single basket, not realizing what he was doing until he reached the top. As the holy Apostle says, "Our citizenship is in heaven where we await our Lord and Savior Jesus Christ, he who will change the body of our humility into the form of the body of his glory" [Phil. 4:2].

No Leisure for Baskets [John the Little 30 (Ward, 91)]

42. A brother once came to our father's cell for some baskets. He knocked quietly on the door. After a long time our father Abba John came out, continuing with his prayers, and said to the brother, "What do you need?"

The brother said to him, "I need a few baskets, my father." Our father went inside and stood again in prayer [360] as his thoughts ascended [to heaven].

The brother knocked again, and after a long time the elder came out a second time and said to the brother, "Tell me what you want."

The brother said to our father, "I already told you, my father, that I need a few baskets."

Our father went inside a third time and once again his thoughts ascended [to heaven]. But the brother remained, asking about baskets, and our holy father Abba John did as he had already done, for a third and a fourth time. Finally, the elder came out and took hold of the brother's hand and brought him in and showed him the baskets, saying to him, "If you want baskets, here they are. Take the baskets with you. I do not have leisure for baskets."

To Dwell in the House of the Lord

43. Now our father Abba John, since his desire was for invisible things [1 Cor 2:9], would also say with the psalmist David, "One thing that I asked of the Lord, this I will seek from him: to dwell in the house of the Lord all the days of my life, to behold his joy and visit in heaven his holy temple made without hands" [Ps 27:4].

Loving Your Neighbor

44.[130] Our holy father Abba John went again to the harvest and was with the brothers as leader. With [361] great compassion he allowed all of them to rest whenever necessary, and when he labored he would not straighten his back at all until he first clapped his hands and allowed the brothers to rest; afterwards he also allowed himself to rest, saying, "The law was given to us in the Scriptures to treat our friend as ourselves, especially in honor [Mark 12:31 and parallels]. Therefore, if I allow my brothers to rest, God will also allow me to rest."

[130] Zacharias, or a previous editor, has grouped ¶¶44-51 around the theme, or at least the word, "harvest." Of the six stories, only the last two appear in the AP. "Again" in ¶44 suggests that this paragraph originally followed another "harvest saying."

"I Grieved Your Image" [John the Little 6 (Ward, 86)][131]

45. When he was once again at the harvest with the brothers, he called out the name of one of the brothers in order for him to serve the brothers, but that one angrily cried out to our father, "What! You too?"

Our father called to the brother, saying to him, "Forgive me." And immediately our father gave up his position,[132] went to him, and asked the brother's forgiveness, saying to him, "Forgive me, my son. For the sake of the Lord, forgive me." And he returned again to the desert to his cell and spent that whole year there, fasting three days [at a time] on bread with salt, and he petitioned God continuously, saying, "Lord, forgive me, for I grieved your image" [Gen 1:26 and 1 Cor 11:7].

Unceasing Prayer

46. This was indeed the custom of our father Abba John, fasting for three days the whole time during the harvest, in unceasing prayer. In this [362] his soul would especially shine with the rays of the Holy Spirit, whose power worked in him through the signs and wonders[133] that glorify the person who gives glory to God.

Healing a Leper

47. As a result, as it is written about our father Abba John, one time when he was heading out to the harvest there was brought to him for healing a person whose skin was completely pulled away with leprosy.[134] Our father Abba John prayed over water in the

[131] *Lausiac History* 73.4 preserves "in its primitive context" a longer version of John the Little 6; see Gabriel Bunge and Adalbert de Vogüé, *Quatre Ermites Égyptiens: D'après les fragments coptes de l'Histoire Lausiaque* (Bégrolles-en-Mauge: Bellefontaine, 1994), 75.

[132] "Give up" and "forgive" both translate Coptic *khō*. Arabic: he threw his sickle from his hand; Syriac: And he put the sickle he had in his hand on the ground.

[133] "Signs and wonders" is a common phrase in the Gospel of John.

[134] Scholars generally agree now that "leprosy" in the Bible refers more to a variety of skin conditions than it does to Hansen's disease, caused by the

name of Christ and poured it upon the man, who shed his skin like a snake, and his previous color returned to him, and the man was cured and glorified God.

Driving out a Demon

48. After these events our father came up from the field during the heat of the harvest with the brothers to allow them to cool off, and he met an old woman on the road lying flat on the ground, and a demon was flaying her mercilessly. When our father Abba John saw her he had compassion and, in spite of the heat, stopped to pray over her. The demon called out from the woman, "What do you want with me, you runt?[135] I left you the desert. Now you've come here, too! Leave me alone!"[136] And in that hour the demon came out of her and she was immediately cured. When the brothers saw what had happened through our righteous father, they glorified God [see Matt 8:28-34].

Driving out an Unclean Spirit

49. [363] It was also said about our all-holy father, my beloved, that one day he came from the harvest field in the heat with the brothers and while he washed himself with water in order to rest a little from the labor, they brought him a young man who had a demon causing him great suffering.[137] When our father saw the brazenness of the unclean spirit and the manner in which he tortured the boy, he looked up towards heaven and groaned and took some of the water that he had washed in and anointed him[138] in the name of Christ. When he poured the water on the young man,

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bacillus *Mycobacterium lepra*. The same is probably also true of early Christian literature; thus, "leprosy" here may refer to a wide variety of skin diseases. See David P. Wright and Richard N. Jones, "Leprosy," in *The Anchor Bible Dictionary*, 6 vols., ed. David Noel Freedman (New York: Doubleday, 1992): 4:277b–82a.

[135] Coptic: *pikolobos*; see nn. 72 and 250.

[136] See *Life of Antony* 13 and 41.

[137] "Suffering" and "labor" both translate Coptic *khisi*. Arabic drops "causing him great suffering."

[138] Arabic and Syriac: made the sign of the cross over him.

immediately the unclean spirit came out of him in the manner of a mongoose,[139] and the young man was healed, glorifying God.

"My Poor Are in Scetis" [John the Little 47 (Ward, 96)]

50. Now all our fathers, when they went to the harvest, would divide their harvest wage into two portions, a portion for charity[140] and a portion for their own needs, and they would do likewise with the money from their handiwork. But our father Abba John would bring both portions to the desert, saying, "My poor, my weak, my widows, and my orphans are in Scetis" [see Jas 1:27].[141]

Regaining His Way of Life [John the Little 35 (Ward, 92)]

51. And when he came out from the harvest, he would not concern himself with anything except many prayers and unceasing petitions, continuing in these until he [364] regained his usual way of life.[142] He would do the same when he visited the elders or when he did any other thing, always with complete simplicity.

A True Guide of Souls

52. Meanwhile, his brother went to the Lord, perfect in all godliness, and he took another brother as his disciple.[143] Abba John, as a true guide of souls to God, would likewise teach this other one, saying to him, "My son, let us above all honor the one alone—God—with fear and trembling [Deut 6:4; Ps 2:11 (Phil 2:12)], and

[139] The Egyptian Mongoose (*Herpestes ichneumon*), also known as the Ichneumon, the largest of all African mongooses, may be found in Egypt, Spain, Portugal, Israel, and most of sub-Saharan Africa.

[140] A wonderful phrase in Coptic: *ti agapē*, "give love." See n. 145.

[141] For a contrasting attitude, see the "Life of Pambo" 16, in Tim Vivian, *Four Desert Fathers*, 67.

[142] Arabic: his original (state of) contemplation.

[143] Coptic: in the rank of discipleship. The monk who died was Abba John's older biological sibling who had also become a monk (see ¶¶2 and 32); this second "brother" is likely a novice monk who became John's new apprentice. Arabic: He had another brother in the rank of a disciple [*sic*].

every one will honor us. But if through negligence we neglect and despise everything that God has created, we will neglect and despise ourselves and will go to destruction. We have in him help and a mighty power, one who is unconquerable, that is, God. Let us give ourselves to him in truth and he will save us, for he is good and his mercies[144] are truly very many upon us, his whole creation. He will have mercy on us, and charity[145] as well.

"We have there [in heaven], my son, holy and innumerable powers, and many angelic ranks, and armies of archangels, and cherubim and seraphim, thrones, dominions, powers, and the rest that come after these, [365] and all the saints and the tabernacles not made by hands in heaven [see Acts 7:44-48; Heb 8:2; 9:11]. Let us place our thoughts on them and ponder their beauty and the adornment of their glory; desiring them will give us a perfect forgetfulness of temporal things and allow us to flee from vain things."

The Trees of Paradise [John the Little 43 (Ward, 95)][146]

53. Then our father Abba John said to him, "The saints resemble the trees of paradise laden with the fruits of life [see Gen 2:9] which,

[144] Coptic: *nefshenhēt*, whose singular we translated as "compassion" in ¶¶44 and 48.

[145] Coptic/Gk: *agapē*; see n. 140.

[146] This story from the Greek AP illustrates well what happens in the oral and/or written transmission of early monastic material: although this story appears in the same place in the Bohairic Coptic, Arabic, and Syriac traditions of the *Life*, the form of its initial lines differs from one to another. The Bohairic segues from ¶53 to ¶54 by making ¶54 a continuation of ¶53. The Arabic has the more generic "Our father Abu John used to say," while the Syriac generalizes even more: "This is what Abba John said about the saints: They are like a fine tree. . . ." AP John the Little 43 offers a chain of transmission: "Abba Poimēn said that Abba John used to say. . . ." Through the application of historical-critical scholarly tools to the text, it seems that the Bohairic setting of the saying is not original: an editor has taken an unrelated saying and fused it with another. Thus the Arabic *Life*, with its "Our father Abu John used to say," may in fact preserve the earliest reading. With regard to the Greek apophthegm, as sayings circulated they acquired ever-longer chains of transmission taking them back to the eminent desert fathers, as in Saying 43 of the

in their glory and the blessings they give, are of many kinds, through the saving spring of the Holy Spirit, which waters them all."

An Angel to Encourage and Exhort

54. Therefore, through these great deeds of our all-virtuous father Abba John the Little, it is written that the Lord assigned to him an angel to encourage and exhort him, especially to reveal to him what is good and pleasing to the Lord and to be to him a protector according to the saying of the Scriptures: "The angel of the Lord encamps around everyone who is fearful in his presence, and he will save them" [Ps 34:7].[147]

The Angel beside John [John the Little 33 (Ward, 92)]

55. One day, as our father Abba John slept, an elder[148] came to his cell and saw an angel of the Lord beside our father Abba John, guarding him. When Abba John got up from [366] bed, by foreknowledge given to him by God[149] he asked his disciple, saying, "Did someone come <to me> while I was sleeping?"

AP. These chains of transmission are even more prevalent in the Ethiopic *Apophthegmata*; see William Harmless, "Remembering Poemen Remembering: The Desert Fathers and the Spirituality of Memory," *Church History* 69, no. 3 (2000): 483–518. This process is also quite clear with the *hadith* in Islam, where the intent is to trace stories and sayings back to Muhammad.

[147] See ¶74 below. On "fear," see n. 111 above. A cherub comes to Macarius the Great; see the *Life of Saint Macarius of Scetis* 15, 16, and 27, in Vivian, *Saint Macarius the Spiritbearer*, 168–70, 182–83.

[148] The Arabic version translated by Davis does not identify this elder but, as Davis notes, 160 n. 95, "The version of the story preserved in a manuscript from the Monastery of Baramous identifies 'the perfect man, the holy Anba Bishoi' as the one who comes to John the Little's cell."

[149] "By foreknowledge given to him by God": while the Syriac has this phrase, AP John the Little 33 and Arabic do not; thus, an editor somewhere along the chain of transmission piously added it.

He [the disciple] replied, "Yes, Apa, so-and-so came here." Then Abba John knew that the elder had seen the angel because that elder was the equal[150] of our father Abba John.

The Angels in Heaven Rejoice

55b.[151] Another day, through the Lord, the angel came to him, filled with every spiritual joy, and our father said to the angel, "Why are you so filled with joy at this time, coming to me with such great gladness?"

The angel said to our father Abba John, "Just now, while we, all the heavenly ranks, stood before God, serving his glory, a great cloud of pure incense from all the saints came upward before God, and the Lord rejoiced over the acceptable fruit offered to him by those whom he has created. And a voice came from the throne of the life-giving *Pantokrator*, who gives life to the whole creation with an abundance of mercy and compassion on account of the prayers and petitions, and especially the labors, pure lives, and love of his chosen ones. And we especially rejoice and marvel at the good things prepared for you. The Creator has sent us individually to each of his saints to comfort them.[152] On account of this [367] we desire and rejoice to see the saints who are in the world."

Speaking Mystically with the Brothers [John the Little 26]

56. Our holy father Abba John enjoyed these holy exhortations and revelations from the Lord as he gave himself continuously without any reservation at all to other great and lofty ascetic practices, saying the words of the holy Apostle: "The person who

[150] Literally: had also reached the measure (*shi*) of Abba John; see nn. 30, 40, and 76.

[151] This paragraph does not belong with AP John the Little 33 (¶55), and since AP John the Little 26 follows it (¶56), it is clear that Zacharias or a previous editor placed it here from another source. However, in order to synchronize all the editions (Coptic/Coptic translation, Syriac translation, Arabic/Arabic translation) we have numbered this paragraph as 55b. In Davis, 160, this paragraph is a continuation of ¶55.

[152] Them. Literally, you (pl.).

contends is patient in everything" [1 Cor 9:25], and again also, "Whatever is virtuous, whatever is honorable, these are the things I think about. Do what you have learned, received, and heard and seen in me. The God of peace will be with you" [Phil 4:8-9]. And again, "The sufferings of this present time are not worth comparing with the glory that will be revealed to us" [Rom 8:18]. In these things also he had received prior knowledge, and a spirit of prophecy; he saw from afar and spoke with the brothers mystically[153] of what was, what will be, and what is in the present, as his speech richly overflowed with the grace of the Lord.

Spiritual Things [John the Little 26 (Ward, 91)]

56b.[154] As a result, whenever a brother came to our father Abba John at dusk to ask him about what is profitable for a soul, they spoke about virtue until they noticed the first light of morning. As [368] morning came, our father came out from his cell accompanying the brother, and once again our father began speaking with the brother from morning again until the ninth hour of the day[155] concerning spiritual things. Finally he brought the brother in and, after they ate in love, the brother departed in peace.

Abba John Becomes a Priest

57.[156] Our all-holy father and Spirit-bearing Abba John, dead to sin but alive in Christ Jesus our Lord [Rom 6:11], boldly confessed pride in the Holy Cross [see Gal 6:14] and the wounds of Christ

[153] Coptic/Gk *ainigma*; see n. 80 above. Arabic: prophetically. Syriac: He spoke in parables.

[154] Only the end of ¶¶56-56b, beginning with "As a result," comprises AP John the Little 26. Arabic and Syriac follow the Bohairic. Thus the first portion of this story is an independent pericope joined with ¶56b (in Arabic as well) with "As a result." The Syriac has a more generalized "They say." AP John the Little 26 begins with "One day a brother came to Abba John's cell." Arabic makes "a brother" (Greek, Bohairic, and Syriac) "some brothers."

[155] Roughly three in the afternoon.

[156] Paragraphs 57-60, of which 57 and 58 specifically identify John as a priest, represent an independent tradition, probably a unit, absent from the AP.

[see Isa 53:5; 1 Pet 2:24],[157] walking in that which was pleasing to Christ's good will, purifying a temple for the Holy Spirit [1 Cor 6:19]. It was especially for this reason that, with his assent, Abba John was made a priest and, while he was being ordained by the holy archbishop, a voice cried out over him in heaven three times, saying, "Worthy, worthy, worthy" [Rev 5:12].[158] When he was entrusted with the liturgy of the holy mysteries through the call of heavenly grace, he was rejuvenated for the race of virtue, especially as a holy priest[159] of the holy bloodless sacrifice of the lamb of God, who takes away the sin of the world [John 1:29].

A Priest Clothed in Righteousness

58. Our holy father Abba John stood in the wisdom of God, saying, "The law [369] of the priesthood is to be like the cherubim and seraphim who, more than all the rest of the ranks, are the ones closest to God, and they are also the first to partake of the life of his knowledge and the splendor of his blessed glory and eternal blessing for ever. For this reason Holy Scripture commands us to walk according to the honor of this gracious gift, saying, 'All who have this hope in him purify themselves just as he who is pure' [1 John 3:3], and also, 'Be holy for I myself am holy," says the Lord' [1 Pet 1:16 (Lev 11:44-45; 19:2; 20:7)]." In these things, too, the great all-virtuous holy Abba John would serve the Holy Spirit of God, fulfilling the twofold obligation of the priesthood as good servant and faithful steward [Luke 19:11-26], being a perfect priest in all

[157] One can perhaps see here a movement from an early tradition and understanding of the Holy Cross as a mystical "object" to the venerated True Cross in the Holy Land of later tradition. See the discussion in the Sahidic fragments, appendix 2, pp. 272–73.

[158] At the beginning of the Rite of Ordination in the Coptic Orthodox Church usually the congregation makes this proclamation, testifying to the worthiness of the candidate. Here the guarantee of the candidate's worthiness for office comes straight from heaven, mirroring Jesus' "confirmation" at his baptism (Mark 1:9-11).

[159] Coptic *ouēb efouab*; "priest" (*ouēb*) comes from the verb "to be holy" (*ouab*). See ¶58 below.

righteousness according to the saying of the Scriptures, "Your priests are clothed with righteousness" [Ps 132:9].

[Thus] our holy father also received the gift of the Holy Spirit and drew to himself the splendor and sweetness of the Spirit's glory, which was always revealed in him, in particular the perfection of the ancient likeness and saving image of the true representation [Gen 1:26] that the Spirit perfected in him. He approached God, together with his people, with pure petitions, as he received light from God who dwells in him. As [370] it is written about Abba John, he would see everything in people as an image in a mirror [see 1 Cor 13:12].

A Compassionate Father, a Doctor of Souls

59. Now our holy father Abba John, after such exaltation, became more and more humble, like wheat: when it matures and it is time for the harvest, it places itself below the whole creation. However, when it was revealed to him that someone had fallen into sin or another person was troubled by passions, as a good and compassionate father,[160] especially with good and benevolent discernment, he taught and instructed them. He wisely worked with each of them, protecting them with counsel appropriate to them so that they would be saved: he eagerly helped one lift the light yoke [Matt 11:30] of repentance and with his richness healed him and reconciled him peacefully with God in purity and watchfulness hereafter; this other one Abba John would likewise teach to wage battle according to the law in order to destroy darkness and all its powers through self-control and perseverance in God. Our all-holy father, acting this way like a skillful doctor of souls,[161] [371] ripped open the belly of the Devil and his evil demons so that as a result Satan gnashed his teeth and cried out in the air [Matt 8:12; etc.; Eph 2:2], saying, "Jesus, you and your companions intimidate me!"

[160] Coptic does not have the etymological play on words between "passions" and "compassionate." On the passions, see n. 49 above.

[161] *Life of Antony* 87.2 (Vivian and Athanassakis, 243) says Antony was "a physician given by God to Egypt." See n. 224.

Opposing the Passions[162]

60. Seeing these things, our all-holy father fought nobly against the Deceiver and his deceit; without hindrance in the stadium of virtue he destroyed, through the charity of Christ, the Devil's evil power of perdition, the poison of his jealousy, and the greediness of his evil envy. In particular, Abba John had forgotten food and sleep because of the mighty power of the richness of the Holy Spirit who dwelled in him. He made from scattered rocks a place for himself that measured about a foot and a half in length and width from side to side, and if the law of nature fatigued him, he would just sleep a little as he sat up and then immediately awake, particularly because of the evil of those who tempt through apparitions.[163]

A Parable about Self-Control [John the Little 3 (Ward, 86)]

61. Our father therefore used to tell the brothers a parable concerning self-control,[164] saying, "When a king desires to take a city he first captures her wells and spoils her food supplies, and when those who live in the city become distressed because of hunger [372] and thirst, they yield to him and he becomes their ruler. It's the same with the monk: if he bridles the impulse to gluttony [see Jas 1:26] by abstaining[165] from eating, if he governs himself with the love of labor (which is an unseen athletic contest), particularly because of the grossness of his desire for shameful pleasure, especially guarding himself with confidence, he will rule over evil and will easily destroy within himself every passion of the Serpent."[166]

[162] Paragraphs 61-63 comprise a unit about the passions.

[163] The Coptic here is difficult and obscure; we have, therefore, used the Arabic to render the sense of the passage, which is that John slept little, usually while sitting (not uncommon in early Egyptian monasticism), and would awaken when accosted by bad dreams. Arabic: He slept there a little while he sat, and would awaken immediately, especially on account of the deception of those who tempt through fantastical delusions.

[164] Coptic/Gk: *enkrateia*. See nn. 85, 164, 165, and 240.

[165] Coptic/Gk: *enkrateia*.

[166] That is, Satan; see Gen 3.

Healing Afflictions

62. Moreover, if in our wars against the passions the Enemy distressed one of the brothers, our blessed father Abba John would pray for him and our father would cause the brother's distress to cease; thus Abba John would heal, by a love of mortification, the afflictions among the brothers caused by evil powers, helping all the brothers through the power of the Holy Spirit who dwelled in him.

Abba John Heals a Blind Child

63. It was also said about our all-holy father, my beloved, that one time he took some baskets to Egypt[167] in order to trade them for the needs of the body, in particular for a little bread for himself, and he sold them and [373] filled a basket with bread in exchange for the price of the baskets.

While our father made preparations to walk to the desert, an old woman came walking on the road. She was a poor widow and she was leading a blind child whom she served as a guide. He was her son whom she had given birth to blind. Our father Abba John watched them as they walked. He heard the blind child say to his mother, "My mother, has God determined that we should have bread to eat today?" His mother groaned and wept, saying to him, "My son, may the Lord see us and have mercy upon us through his caring providence."

When our holy father, the luminary and Spiritbearer, heard this blind child and his mother, his heart was moved with the merciful compassion of Christ who dwelled in him. He called to the woman and said to her, "Come here," and when she came, our father said to her, "Do you need these small loaves of bread, my mother?"[168]

She said to him, "Oh yes, my father[, but this is a lot of bread]!"[169]

[167] See n. 127.

[168] In Egypt it is still common to refer to any older woman as "my mother."

[169] This is from the Arabic. Syriac reads: He called the old woman and gave her all his bread.

Our holy father, because he was moved with concern for everyone, would forget his own needs in order to help[170] others. He gave the breadbasket to the woman, placing [374] his hope in Christ who lived in him and who would supply him with another portion of bread.

The woman received the bread with joy and thanks. According to the divine plan,[171] the woman, moved by God, was filled with great faith and said to our father, "My holy father, I see that you are a holy one of God [Mark 1:24; Luke 4:34; John 6:69]! This young boy that you see is my son, whom I bore like this. I ask Your Goodness to place your holy hands on his eyes so he may receive your blessing."

Our holy father raised his eyes to heaven; he groaned, his heart filled with compassion,[172] and said, "Christ God, who provides every good thing, Lord of all that exists, Jesus Christ, you were yesterday, you still are today, and will still be for ever [Heb 13:8]. Lord, since you granted sight to the one born blind by the movement of your will [John 9], which is powerful and perfect in mercy, now, Christ God, again let the pleasure of your holy will in every good thing be perfect for the well being of this child whom you created, for yours is the glory with your good Father and the Holy Spirit forever and ever. Amen."

Saying "Amen," our holy father laid his hands upon the eyes of the blind child and made the sign of the cross on them [375] in the name of Christ. Immediately in that very hour the blind child saw. On account of the joy and the miracle that happened, his mother cried out in a loud voice, "Blessed is the Lord God of this elder, the holy monk!"[173] On account of her cry a multitude began to gather to see what was happening. Because of this our father withdrew

[170] Or: save; Coptic *-oujai*.

[171] Coptic/Gk: *oikonomia*. See nn. 75 and 228.

[172] This sentence sounds very much like Macarius' teachings about Christ and compassion in the *Virtues of Saint Macarius* 14 (Vivian, 98), 25 (105), and 38 (114–15). In *Virtues* 38 Christ "possesses the treasuries of numerous mercies, who alone is compassionate with his good Father and the Holy Spirit." Compassion extends to *all* God's creatures.

[173] Arabic: Blessed is the Lord, the God of this monk, this holy elder!

from this place to another [Matt 12:15; 14:13], fleeing from human glory, and he disappeared from sight, Christ guiding him.[174]

Thou Shalt not Judge [John the Little 15 (Ward, 88)][175]

64. Our holy father Abba John would admonish everyone to guard himself from every sin and especially from slander and judging others, saying, "These sins make a person a stranger to God, the same as fornication and idol-worship, and the holy Apostle enumerated them all, saying that those who act this way will not inherit the kingdom of God" [Gal 5:21 and 1 Cor 6:9]. And concerning these things he also used to tell us a parable: "There was a poor man who had two wives, both of whom were naked and without clothing because of their poverty. And when a feast day occurred where they lived, they asked their husband to take them [376] to the feast[176] too so they could see the people there. So their husband, because of their nakedness, made himself a chest with holes in it, and he placed the two women down in it and boarded a boat and sailed with them. When they arrived at the village, one of them got out of the chest and went to the rubbish heap; she gathered a number of rags and made a tunic and covered her nakedness, and she went and stood with the crowd and saw everyone there.

"But the other one looked out from the holes in the chest and saw her companion in the middle of the crowd, and she said to her husband, 'Don't you see this prostitute with her lack of modesty, not ashamed as she wears those torn clothes?' Meanwhile that wretched one forgot her own shamefulness and misery in the chest. Because of her wretched state she could not appear in public at all on account of her nakedness, and yet she judged her companion. Her husband said to her, 'Pay attention to yourself! Consider how

[174] Thus in his humility he emulated Antony the Great.

[175] In AP John the Little 15, the parable is introduced by a brother asking about slander and the theme of speaking against one's neighbor is made explicit at the end.

[176] Text: ⲧⲁⲛⲧⲉⲗⲉⲥ (*tianteles*), which is not attested, but the Arabic suggests "feast" or "festival." Amélineau translates the word as "fête (?)." It is possible that ⲧⲁⲛⲧⲉⲗⲉⲥ is a corruption of Gk τελετή (*teletē*); see LSJ 1771b, esp. 3.II.

you look! It's true, this one has found some rags and covered her nakedness, but you are unable to show yourself at all before any of the people! Why do you judge your sister?'"

"We Forget Our Own Sins"[177]

65. This he also said for our benefit: "We forget our own sins [377] and judge our brother!"

Opening the Door of Repentance

66. Likewise he also said, "The love that God has for us prepares for us, through his forbearance, the way of salvation by opening for us the door of repentance. If we wish, we will be saved."

The Parable of the Prostitute
[John the Little 16 (Ward, 88–89)][178]

67. And he used to tell another parable on this subject, saying, "A prostitute had for herself many adulterous friends. A king passed by her and saw her and took her as his wife. Because they feared the king, the adulterers would not approach her house again lest they themselves be killed, but they would gather at a distance from her house, whistling at her. Whenever she heard them she would run into her private bedchamber and shut the door behind her because of fear of her husband and her fear that the honor she obtained from him would be taken from her again."[179]

[177] These two sayings are omitted from the Syriac *Life*. Zacharias, or prior tradition, has placed them here as part of a unit, ¶¶64-68, on self-awareness and repentance.

[178] In AP John the Little 16, the interpretation of the parable appended at the end (as often with the parables of Jesus in the Gospels) is dropped here, which may suggest that the Coptic text preserves an earlier and better reading.

[179] For a discussion of this saying, see pp. 57–60.

On the Soul

68. He also spoke thus: "If a soul renounces her pollutions and flees to the purity and protection of the hope of our God's mercy, then the fear of punishments and the joy for the good things of the kingdom of heaven become a comfort and help to her so she may be saved from the evil powers and the passions of evil."

A Brother Abuses the Agape Meal
[John the Little 9 (Ward, 87)]

69. [378] Now again after this, one time as the brothers were eating an agape meal, our holy father Abba John, as he too was sitting with them at the table, saw a brother laughing as he ate at the table, and Abba John wept and said, "What is this brother thinking? It is fitting for him rather to weep and groan in thanks that he has eaten an agape meal."

A Revelation in the Spirit

70. And again, another day while our father was eating at the table with a number of monks, he had a revelation in the Spirit, and he saw this distinction among the brothers who were eating: some of them were eating honey, some were eating bread, and some were eating dirt.

While our father pondered this mystery, a voice came to him from heaven, saying, "Those who eat honey are those who eat with fear and trembling [Ps 2:11; Phil 2:12] and spiritual joy, praying unceasingly [1 Thess 5:17]; their way of life is in heaven as their prayers ascend to God like acceptable incense. Because of this they eat honey. Those who eat bread are those who eat in thanks, glorifying God for his great work and his gift that he has prepared for them. Those who eat dirt are those who eat with murmuring, [379] faultfinding, and slander, passing judgment that 'This is bad' or 'This is good.' It is not fitting to think or speak like this at all; much better is the person who glorifies God and blesses him with great thanks as we fulfill the Apostle's commandment: 'Whether you eat or drink or do this or that, do everything for the glory of God'" [1 Cor 10:31].

Abba Poimēn Speaks about Abba John

71. Then, indeed, the great and discerning one,[180] the great wise one, our holy father Abba Poimēn, who became a new Paul in his generation, first of all in true wisdom narrated[181] numerous achievements of many luminaries among our fathers, serving the wondrous works of the Holy Spirit who dwelled in our fathers in order to benefit our souls. Furthermore, the truly wise and all-holy Abba Poimēn also wrote down many achievements of our father Abba John the Little.[182]

In particular, from among the things he said about Abba John, he related that he established himself in a state of perfection like the Lord, as a son of God according to grace, producing a saving fruit of the Holy Spirit.[183] He used to say about [380] our father Abba John that, because of his pure heart and the greatness of his humility, a wall made up of the Holy Spirit's fire surrounded him [Zech 2:5], purging[184] his thoughts and all the evil powers of the Devil, not allowing them to approach him at all. With regard to this, Abba Poimēn said, "Our father Abba John accomplished the fifteen commandments of the Apostle which are: 'Love is patient, love is sweet, love does not envy, love is not boastful, love is not arrogant, love is not ashamed, love does not seek to have its way,

[180] Coptic/Gk: *diakritikos*, a much-valued monastic virtue. See Palladius, *Lausiac History* 11 (PG 34.1034C) where Evagrius is called "an inspired [*pneumataphoros*] and discerning [*diakritikos*] man," and 24 (PG 34.1089C), where Stephen "had attained the highest degree of asceticism, and . . . was accounted worthy of discernment [*diakritikos*] of grace." In AP Mius 2 (PG 65.301C), Ward, 150, nicely translates *diakritikos* as "a reader of hearts."

[181] Coptic/Gk: *-istorin*; see nn. 3, 19, 25, 92, 181, 189, 206, and 258. With the phrase "narrated numerous achievements," Zacharias shows that he is well aware of the collection of 209 sayings in the AP gathered around Poimēn (probably pronounced at this time *péa-mean*), far more than are attributed to anyone else. On Poimēn's central role in passing on the *Apophthegmata*, see William Harmless, "Remembering Poemen Remembering," 483–518. Harmless refers to this saying.

[182] John figures in three sayings attributed to Poimēn in the AP: 46 (Ward, 173), 74 (177), 101 (181), none of which has a parallel in the *Life*.

[183] This is what the Coptic literally has, but the Arabic ("he bore the fruits of the Holy Spirit") and Syriac ("bore spiritual fruit") make better sense.

[184] Literally: burning.

love does not tempt, love does not consider evil, love does not rejoice in wrongdoing, love rejoices in truth, love bears all things, love believes all things, love endures all things, love never ends' [1 Cor 13:4-8].[185] These things our father Abba John said with all zeal and he taught everyone to practice them."

Sitting in Judgment

72. Our father Abba Poimēn also said this and the like about our father Abba John, saying, "Abba John the Little gave his all on behalf of the commandments of the Lord,[186] and he completed all of them; as a result, on the last day he will sit and judge the world, [381] as it is written, 'The saints will judge the world' [1 Cor 6:2], for each one of the saints will reprimand his generation before the judgment seat of Christ" [see Matt 19:28].

The Cherubim Watch over Abba John

73. Because of great achievements of this kind, the Lord appointed for Abba John two Powers from among the cherubim to protect him at all times and to nourish him spiritually through enjoyment of the hidden mysteries of the Holy Spirit. Because of the sweet fragrance of his great purity, each of the cherubim zealously said to the other, "Let me place my wings on him a little, for he is sanctified for the Lord of hosts."[187]

[185] Arabic and Syriac do not have "fifteen."

[186] That is, the Commandments in ¶71 above. With 1 Cor 13:4-8 at the heart of these commandments, the emphasis is on love, not legalism.

[187] A wall painting in the northern sanctuary of the Monastery of Saint Macarius, Wadi al-Natrun, shows Saint Macarius with a cherub, representing the "high level of spiritual life attained by the saint"; the image depicts the tradition found in the *Life of Saint Macarius of Scetis* 15 (Vivian, *Saint Macarius the Spiritbearer*, 169). See Nabil Selim Atalla, *Coptic Art*, vol. 1, *Wall-paintings* (Cairo: Lehnert & Landrock, n.d.), 70–71; and Elizabeth S. Bolman, ed., *Monastic Visions: The Wall Paintings at the Monastery of St. Antony at the Red Sea* (New Haven: Yale University Press, 2002), x and 52.

Wondrous Happenings at the Eucharist

74. Every time our all-holy holy father Abba John celebrated the Holy Eucharist he was worthy to see the arrival of the Holy Spirit upon the altar as he truly[188] changed the bread to body and the cup to blood. Those who were worthy to receive the holy mysteries and those who were not worthy would also be revealed to him (it was revealed to him through God). When all the people gathered, celebrating the Eucharist, and he was beginning to give each of them a portion of the holy mysteries [382] he looked out among the brothers and saw an angel of the Lord standing in their midst, with a drawn sword in his hand. If anyone spoke at all among the brothers or thought of unsuitable things, the angel, sword in hand, would threaten him, wishing to strike him with his sword hand, but the prayers of our father and the goodness of God would prevent him, awaiting his repentance. But as for those who stood among the brothers silent with fear and trembling [Ps 2:11; Phil 2:12] and soberness [1 Thess 5:6; 2 Tim 4:5], paying attention in church without any earthly thought, our father would see the beams of miraculous light of the glory of God coming from the holy altar, entering the heart and soul of each one of the holy brothers, filling them with the knowledge of the Holy Trinity.

A Wondrous Journey to Babylon

75. Now hear another remarkable tale about our all-holy father, just as we found it narrated:[189] It happened in the time of our thrice-blessed father Abba Theophilus, the archbishop of Alexandria.[190] He had adorned many *martyria* and established them [383] in all honor as houses of prayer for the Lord God. He had also built, it is

[188] Taking *phusi* as Gk *phusikōs* (see Lampe 1495a[C]); Amélineau translates "vraiment."

[189] Coptic/Gk: *istorikōs*; nn. 3, 19, 25, 92, 181, 189, 206, and 258. The end of this story appears to be recast as 4.66 of the Greek *Systematic Apophthegmata*; see Guy and Flusin, eds., *Les Apophtegmes des pères: Collection systématique*, SCh 382:216–18.

[190] Theophilus was patriarch from 385–412. For a discussion of this story, see the introduction to appendix 2, pp. 270–73 below.

said, a shrine[191] in honor of the three holy youths who were cast into the fiery furnace in Babylon by the tyrant King Nebuchadnezzar: Hananiah, Azariah, and Mishael [Dan 1],[192] and he eagerly desired to have their relics placed in their holy place, especially for the honor and glory of God and his saints. (This *martyrion* is called by the name of these saints until this very day "The Three Children.")[193]

Our father the archbishop continued in his desire for this spiritual undertaking with a request and many petitions before God in order to obtain the blessing of his saints. It was revealed to him through an angel of the Lord, who said to him, "No one will be able truly to do this service except Saint John the Little, the priest of Scetis." And our all-holy Abba Theophilus sent for him in great haste; he brought our holy father Abba John and told him what was in his heart. Our holy father Abba John, his heart strong as a lion's through [384] his faith in Christ God, said to the archbishop, Abba Theophilus, "Grant me your prayers and Christ will guide me," and Pope Theophilus prayed for our holy father Abba John

[191] Or "tomb" or "memorial." Coptic/Gk: *koimētērion* (English "cemetery"). Such may seem odd to us, but the cultus surrounding the saints in late antiquity particularly revered *martyria* and *koimētēria* where the venerated dead lay, whether in actuality or symbolically. Immediately below, the text states that Theophilus wanted "to obtain the blessing of [God's] saints." In *Apologia de fuga sua* 6, Athanasius states that "on the Sabbath, after Holy Pentecost, the people left to pray at the *koimētērion*"; *Apostolic Constitutions* 6.30.2 directs that "the acceptable Eucharist be taken to churches and *koimētēria*"; canon 9 of the Council of Laodicea groups *koimētēria* with *martyria*. For full references, see Lampe 760b (1b). For both terms Arabic uses "church/es" (*kanīsa*). Christopher Haas, *Alexandria in Late Antiquity: Topography and Social Conflict* (Baltimore: Johns Hopkins, 1997), 213, comments that "In virtually every other city in the empire [except Alexandria], extramural cemeteries and martyria became the most important loci in the Christianization of urban space." See n. 195.

[192] The three are more familiarly known as Shadrach, Abednego, and Meshach (see Daniel 1:7 for their renaming); the Coptic spellings are Ananias, Azarias, and Mishaēl.

[193] Taking Coptic -*treispetēs* as Gk *treispaides*. For a discussion of the three youths of Babylon in Coptic, Syrian, Armenian, and Georgian traditions, see Robin Lane Fox, "The *Life of Daniel*," in M. J. Edwards and Simon Swain, eds., *Portraits: Biographical Representation in the Greek and Roman Literature of the Roman Empire* (Oxford: Clarendon, 1997), 197–99. See also the discussion in appendix 2, pp. 270–73 below.

and departed from him in peace, saying to him, "May the God of my fathers prepare for you a safe path."

When our all-holy father was a short distance outside the city, it is said, he stopped and prayed, and immediately at that hour a cloud carried him and placed him in Babylon where lay the bodies[194] of the holy and excellent athletes of Christ God. Our holy father saw the perfect gift of the tomb[195] of the saints by means of the light of the Holy Spirit who guided him. He made obeisance on the earth three times before he reached them. When our father approached them he threw himself down on his face and embraced their holy relics with a display of many sweet tears, crying out and saying, "Bless me, my holy fathers!" Then immediately a voice came from the bodies of the saints, the three holy youths, saying to him, "May the Lord, the true God, eternal, abiding, [385] and uncreated, who is without beginning and without end, the creator[196] of all that exists, bless you, may he save you and glorify you, good friend, *hēgoumen* and steward of the Lord of Hosts, the God of Israel."

After this was said to him the voice fell silent for a while and our holy father, filled with the joy of this spiritual blessing, spoke to them again: "My holy fathers, witnesses[197] for Christ God, the Father of the Faith[198] has built a *martyrion* for the remembrance of your holy names, and he has sent me, desiring with many petitions that your holy relics be placed in it for the healing and welfare of everyone who believes in Christ God, especially in the city of Alexandria and the whole land of Egypt."

Again the saints in one voice said to our father, "May the Lord God, because of your labors, reward you in the life to come for ever and ever[199] according to the righteousness of his good intentions, but tell the archbishop that it is not at all possible for our bodies to

[194] Coptic: body; but "bodies" below.

[195] Coptic *skenōma* = Gk *skēnōma*. Or, as suggested above, n. 191: "shrine" or "memorial." The Arabic is clearer: "the perfect gift granted to the bodies of the saints." This may mean physical incorruption.

[196] Coptic/Gk: *dēmiourgos*.

[197] Coptic/Gk: *martyros*; "martyr" literally and originally meant "witness."

[198] In Gen 17:5 Abraham will be "a father of many nations."

[199] Arabic: May God grant *him* [i.e., Theophilus] the wage of *his* labor in the life that lasts forever.

be translated to another place and remain there forever; they must remain where they are now, according to the commandment of God the Creator, for this is his wish until the day [386] that he raises up the whole creation.[200] Nevertheless, because of his efforts and labor and his complete faith, and also because of your journey to us, we will not have his efforts be in vain:[201] let them decorate the shrine and hang all the lamps without oil or wicks, and gather there with all the people and the clergy. At night we will come and place in it the power and blessing of the Lord and in this way sanctify the house of God—he whose name is glorified in all the earth as every knee bows to him,[202] those in heaven, and those on earth, and even those under the earth [Phil 2:10], so that no place is without his complete adoration. And by the power of the God of Israel, while the archbishop lives we will spiritually dwell in it through signs and wonders, glorifying the blessed one for ever for the salvation of souls. And we will also remain with two of his successors after him, but after this, darkness will cover the whole earth and people will not know the honor and beneficence of God; they will blaspheme his holy name, defiling his altars. We will also renounce the place that was built for us and we will leave it [387] and not dwell in it any longer."[203]

[200] Lane Fox, 197, following J. M. Sauget, believes that the account is trying to explain why a major church in Alexandria does not have the relics of the saints it's named after.

[201] Sahidic fragment 2, though very different from the Bohairic text, begins here; see appendix 2.

[202] Or: it (that is, to God's name).

[203] These last three sentences, which the Arabic retains, are veiled anti-Chalcedonian polemic, made explicit below (see below in this ¶ and ¶81). Neither the Arabic Synaxarium nor Sahidic fragment 2 (see appendix 2) includes this polemic. It is possible, therefore, that the material is interpolated, but in all probability it was always there. It is abundantly clear that a Coptic (anti-Chalcedonian) author-editor composed the *Life of John the Little*, which was then adopted by the Melkite (pro-Chalcedonian) community. The Melkites retained the same *Life*, but simply scraped out the few lines of anti-Chalcedonian polemic they found offensive. This is evidenced in the Syriac tradition, where this anti-Chalcedonian passage was retained although others (see ¶¶75 and 81 of the Syriac *Life*) were effaced in the Syriac manuscript tradition. This one survived probably because of its vagueness or because it could be understood

With these words and words like them, once again the three saintly youths spoke to our father Abba John the Little. Our father bowed down, desiring to receive their blessing before leaving them, and they said to him, "May the Lord God, the King of Israel, forever watch over you without fail with the help of his protection. But have courage and be strong, for you have a few more struggles and more sweat in that life; afterwards, you will come to eternal life. Salvation and peace be with you in the Lord." Our holy father Abba John the Little worshiped them with a great spiritual disposition and came away from them rejoicing in the Lord.

When our father Abba John had gone a little away from them, the cloud carried him again until it placed him down in Alexandria. When our father Abba John met the archbishop and informed him of everything that had happened and all that the saints had told him, the archbishop immediately gathered all the clergy, the other holy bishops, and the whole city near the *martyrion* of the saints for <its> holy consecration.[204] In the middle of the night [388] a great light suddenly appeared in the holy place and a great cloud of pure sweet fragrance filled the air, especially above the city of Alexandria and the dwelling-place of the saints, and all the lamps were immediately lit, burning so brightly that one could almost say the whole place was on fire. All these things were a sign of the presence of the saints in the city.

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to support either side in the Chalcedonian schism. Theophilus' two successors were Cyril I (412–44) and Dioscorus (444–54). The Tome of Leo promulgated by the Council of Chalcedon (451), and the use of "in two natures" rather than "of two natures" in the Definition forwarded by that council split the church in Egypt into theologically, and sometimes physically, warring parties. See nn. 208 and 257.

[204] Although the Coptic has "for their holy consecration," the term "consecration" in Coptic (*aeik/aik*) appears to be used only for the consecration of objects: churches, altars, houses, etc.; see Crum 3a-b. Since the Arabic has "for the purpose of its consecration and sanctification" and the Syriac "the consecration of the church," we thought it best to modify our translation. It is possible, of course, that later scribes/translators emended the *lectio difficilior* "their" to the singular. Shortly below Coptic uses *agiazin* (Gk: *hagiazein*) for "sanctifying" and *–smou* for "blessing."

Then when the archbishop and the whole good crowd saw this wondrous miracle, they began to sing, praising and glorifying God with many great choirs filled with spiritual joy. As they consecrated the shrine,[205] Saint Theophilus saw the three saintly youths sanctifying the place with him and he received a blessing from them; in addition, many of the people were worthy to see this vision and thus were filled with glory, whether they were bishops or clergy or monks or lay people. When morning came, the archbishop and the whole city celebrated the Eucharist and spiritually rejoiced and he gave them Communion from the holy mysteries.

As it was said particularly in another old narrative we found,[206] many great healings of every kind occurred among the sick that day, [389] and all the lamps of the shrine were lit for seven days and seven nights, burning without oil; moreover, the light and the sweet fragrance remained in the shrine of the saints, working for the salvation of everyone for a long time—until the whole Jewish council[207] of Chalcedon convened where they divided the Holy Church with their godlessness, imposing throughout the world a blindness filled with obstacles and evil impediments. They did this through their shameful faith and especially through their estrangement from the glory of the grace of Heaven, according to the saying of Scripture, "My spirit was not in these people for they acted according to the flesh" [Gen 6:3].[208]

[205] Coptic/Gk: *topos*, literally "place." See n. 108 above.

[206] Coptic/Gk: *istoria narchea*; see nn. 3, 19, 25, 92, 181, 189, and 258. Zacharias seems to be suggesting that the/a text he has lacks an account of "many great healings . . . that day" and he has appended them from another source. But whether the "old narrative" was a longer version of ¶75 or an independent source is not clear. Since the next ¶ reasonably follows from the one preceding this one, and since John does not appear in this ¶, it is not unlikely that Zacharias borrowed the account told here (from the "Paradise"?) and plugged it in here.

[207] Coptic/Gk: *sunedrion noudaikon (= ioudaikon)*. The Council is called "Jewish" because its opponents believed that it, like the Jews, denied the divinity of Christ.

[208] "Until the Jewish council . . . flesh": see nn. 203 and 257. This anti-Chalcedonian polemic was scratched out in one Syriac manuscript; see p. 246 n. 13 and p. 255 n. 15 below.

After this our holy father Abba John received a blessing from the archbishop and returned again to Scetis in peace, and he spoke once again with the brothers about the greatness of God for the profit of their souls. Afterwards, Abba John said to the brothers, "Forgive me, brothers, I heard earlier that there was a great multitude in Alexandria, but I did not see the face of anyone there except for the archbishop's alone." When the brothers heard this they were troubled and said to the [390] elder, "Has the city been destroyed, our father?" In response our holy father Abba John said to them, "No, that's not what I meant. I did not allow pride[209] to rule me, not even to raise my eyes to see the face of anyone except for the archbishop's alone. Strengthen yourself," he said to the brothers, "guard your senses so your heart will be pure at all times so you will become a temple and a dwelling place for the Holy Spirit" [1 Cor 6:19]. When the brothers listened to these things, they found great profit, and our holy father Abba John moved from power to power through the greatness of his virtue, especially enriching others in God.

Barbarians Invade Scetis; Abba John Leaves

76. Many days after he returned from Alexandria, the barbarians[210] took over Scetis with tyrannical and despicable deeds, it was said, destroying the peace, tranquility, and way of life of our fathers, acting like wild beasts, threatening the monks and destroying the holy places.[211] But our holy father Abba John was meditating upon the saying of Christ who dwelled in him: "If they chase you from this town, flee to another" [Matt 10:23]. And with these words our father Abba John prepared to leave the place to go [391] to Klysma,[212] especially since this was according to God's plan so that other souls might also be saved through him in that other place, for the worship of idols still persisted there.

[209] Literally: the thought.

[210] Identified as Berbers throughout the Arabic, but as barbarians in Syriac. For an extensive discussion, see Evelyn White 2:151–53.

[211] The first invasion of Scetis took place in 407–08.

[212] Al-Qulzam, that is, Suez.

As our holy father was making haste to leave Scetis, it is said that all the brothers tearfully surrounded him, saying to him, "Will you also leave, our father? Are you afraid of the barbarians?"

Our holy father Abba John answered them, "By the name of Christ God, I am not afraid. No, the perfect goodness in God's presence does not allow each of us to pursue his own salvation alone; instead, according to an angelic purpose, each of us, especially the devout person, performs all his deeds while regarding his own good and that of his brother equally. This barbarian, even if he is separated from me by faith, nevertheless is an image and creature of God [Gen 1:27] in the same way that I am. If I resist this barbarian he will kill me and will go to punishment on my account."

Abba John Goes to Klysma

77. And with these words he left Scetis with the rest of our God-bearing fathers, with Christ guiding him to the mountain of the great Antony in the interior of Klysma—a day's walk.[213] And he lived upon a rock [392] above a stream in a cave that he made for himself from rocks, like the type of cell in which he also lived in Scetis. And once again he sat in it waiting upon God, especially in knowledge, adding to his ascetic practices and his way of life as if now he had just begun to understand the monastic life.[214]

God, who at all times cares for his creation, and especially his saints, appointed a believer, a devout person who lived in a nearby village, to serve him. He had the complete trust of all the saints

[213] The geography is very vague here and, as a result, may well be more symbolic than topographic. Antony's inner mountain, Mount Qolzim, the site of the present-day Monastery of Saint Antony, was quite some distance to the south of Klysma/Suez. The Ethiopic Synaxarium says that John "went to the monastery of Saint Abba Antony in the desert of Kuelzem [Colzim]"; see E. A. Wallis Budge, *The Book of the Saints* (repr., Hildesheim and New York: Georg Olms, 1976 [Cambridge, 1928]), 1.175 (Tekemt 20). Klysma (al-Quzum) is at the top of the Gulf of Suez (it lies under the modern town of Suez), while Antony's monastery lies on the southern slope of the Wadi al-Arabah, 350 m. above sea level, some 125 km. south of Klysma and 30 km. west of the Gulf—certainly more than one day's journey!

[214] The theme of always making a beginning is common in early monastic literature.

there, especially of our holy father, who counseled him much in zeal for the love of God for the salvation of his soul. This villager's way of life[215] was devout: it is said that from his childhood he remained a virgin devoted to God, with many prayers and ascetic practices; he was also worthy to see holy visions through God. And this man was a servant[216] to our holy father Abba John; once a week he would visit our father for necessary business[217] and he would do this on holy Sunday, it is said.

Saving a Rich Man

78. Often our father would also go to the village, moved by [393] God who especially worked through him many healings of every kind, particularly for the purification of the villagers' souls from the mange of the abominable worship[218] of paganism, causing, as a result, the light of his virtue to shine in that place like a star. For he became to all of them a guide to salvation, and they gained their salvation from our father. When they heard that he had come down from the mountain,[219] all the villagers, crowds of them of all ages, would come to him to receive a blessing from him since he was someone who did good for all of them. Many were the souls that he snatched from the hands of the Enemy who tyrannically ruled over them in various guises when they had provoked God, particularly those who were idol worshipers.[220]

[215] Coptic/Gk: *politeia*. See part 4 of the introduction.

[216] Coptic/Gk: *diakonitēs*.

[217] The Coptic (Gk) is vague: *ouchria nanagkeon*; Arabic: bodily need. The servant's ministry probably consisted of taking Abba John's handiwork away to sell and returning with supplies bought with the money made from selling John's wares.

[218] Coptic *treskia* = Gk *threskia*.

[219] Literally: up. One would expect ⲉϩⲣⲏⲧ, not ⲉϩⲱⲱⲓ. Perhaps it's a careless translation of Sahidic ⲉϩⲣⲁⲓ, which can mean either "up" or "down." On the monastic use of the term "mountain," see Tim Vivian, trans., *Paphnutius: Histories of the Monks of Upper Egypt and the Life of Onnophrius*, CS 140, rev. ed. (Kalamazoo, MI: Cistercian Publications, 2000), 18–26.

[220] Arabic: *wa qad kanū mubghidiyna allah 'ibād awthān*: for previously they were God-haters, worshipers of idols (our translation).

He had purified the whole place except for a single man and all his house. This one, it is said, was exceedingly rich, being a hard man, tyrannical and stubborn because of the magnitude of his great wealth; there in his house he had a multitude of gold and silver idols, which he worshiped in accordance with the Devil's wishes. This man also gave a great deal of trouble [394] to the orthodox believers, especially to those who had turned from their abominable worship to the knowledge of the light of Christ. He inflicted great pain on them and it is said about him that he often did evil deeds to our all-holy father through the ill-will of the Devil, conspiring against him and deceitfully laying traps for him all the time in order to take away his earthly life. But God, the guardian and protector of the saints, refused to allow an evil deed to befall his servant; in wisdom, through the prayers of our father Abba John, God sought the man's salvation even more.

The rich man became sick with burning blisters that gave him so much pain that he became blind in both eyes and worms flowed out of him. His servants and all those who belonged to him mourned and lamented, running and throwing themselves at the feet of their false gods, calling upon each one of them to heal him. And no one came to help that wretched man from anywhere, but rather death had more and more power over him as he became like a piece of burnt wood. While he was in such agony, he spoke with difficulty,[221] [395] his voice barely audible, saying, "Quickly! Bring me John, the servant of the God of the Christians. Without him there is no cure[222] for me!"

Immediately all those who belonged to him, his sons and all his servants, with great haste ran to our father Abba John at the mountain. When they knocked on the door of his monastic dwelling,[223]

[221] Literally: suffering.

[222] Coptic *oujai* also means "salvation," a double meaning that the author undoubtedly intends throughout the story.

[223] Coptic/Gk: *askētērion*. The word, found in both the *Ecclesiastical History* of Socrates (4.23; PG 67:509C) and the *Lausiac History* of Palladius (124; PG 34:1036A), often means a monastery, but since John is a hermit, it probably suggests here a cell.

the doctor of souls and bodies came out.[224] Those who had been sent pleaded at length with our father to have pity on the man, but our father said to them, "Unless he promises to renounce this inhumanity and be enlightened by the light of the Holy Trinity, he will not be healed."[225] When the messengers heard this they went and reported it to the one in danger. He cried out, saying, "Let him heal me from this scourge and I will do everything he desires!" When our all-holy father Abba John heard this from the messengers, he walked with them on the road, rejoicing as an apostle from God.

When our father reached that man's home, the idols in his house instantly fell and broke, and the demons inhabiting each one [396] fled and cried out in the air, "Woe to us! Everywhere we are driven out, and our places are taken from us!" Our father, filled with the Holy Spirit, breathed upon them [John 20:22], chasing away their deception, especially through the powerful use of the sign of the saving cross, sanctifying the whole house through the form of his holy prayers and many petitions.

Because of these actions, the rich man cried out, saying, "Help me!" and our holy father, filled with all compassion, taught[226] him and his whole house the word of eternal life, and he caused him to confess the one substance[227] of the Holy Trinity, uncreated, inseparable, without beginning and without end. The man also confessed the divine economy,[228] which he prepared for us for the sake of our salvation; namely (that) one of the Holy Trinity—the only-begotten Son and Logos of the Father—was incarnate from the Holy Spirit according to *hypostasis*, and from the Holy Virgin Mary, becoming truly human. He suffered in the flesh, he rose from the dead on the third day, he ascended to heaven and will come in [397]

[224] In *Life of Antony* 87.1 (Vivian and Athanassakis, 243–44), Athanasius says that Antony is "like a physician given by God to Egypt"; see n. 161 above.

[225] Or: saved.

[226] Coptic *kathēkin* = Gk *katēchein*; "instruct, catechize."

[227] Literally, "that belonging to God," *timetnouti*. Arabic: the one God, the uncreated, indivisible Trinity.

[228] Coptic/Gk: *oikonomia*; nn. 75 and 171.

his glory to judge the living and the dead. With these words[229] the man renounced Satan, cursing[230] him and his demons. After this our all-holy father baptized him and his whole house in the name of the Holy Trinity, consubstantial, uncreated, and undiminished, to whom nothing can be added or taken away, and he became white in the light of the new creation.[231]

It is also said that a marvelous miracle occurred at that time, for as the man came up from the holy and mystical waters, peelings fell from his eyes like scales [see Acts 9:18] and he saw instantly and was completely healed, and all the villagers who gathered were amazed and glorified God. To sum up, they all rejoiced greatly with spiritual joy and merrily celebrated, especially in the house of that believing Christian, he and all those who belonged to him, for the physical and spiritual healing that they attained through the Lord and his servant John.

Enjoying these great gifts and having been enabled [398] to partake of the holy mysteries, the man distributed great riches to the poor in that place and many gifts to the Church of Christ, especially in return for the salvation[232] that he had obtained, and he fashioned the gold and silver idols into precious vessels and patens.[233] The rest was appropriate for the service of the church, particularly for adorning the area where the holy sacrifice takes place. The number of those who were baptized that day by our holy father included the man, his wife, his children, his servants, and all those who belonged to him; they numbered seventy souls [Gen 46:27; Exod 24:1]. When Abba John had purified the whole place through the generosity of the grace of heaven, with the sweat of his labors he gave them to the Lord [1 Pet 2:25],[234] the faithful shepherd, making himself like the wise Apostle Paul. He left them, with tears of joy

[229] Literally: in/with these; but the context suggests he has just said the words of the baptismal creed; see immediately below: as the man came up from the holy and mystical waters.

[230] Coptic/Gk: *anathematizin*.

[231] Literally: he caused/made him white.

[232] Also: healing.

[233] Coptic *kimillion* and *tiskos* = Gk *keimēlion* and *diskos*.

[234] The three holy youths in Babylon tell Abba John (¶75) that he will have more sweat (*fōti*) in this life before he comes to eternal life.

carrying the saving sheaves[235] as a faithful servant in the vineyard of the Lord of hosts [2 Cor 2:4; Phil 3:18; Rom 1:1; Col 1:23; and Ps 126:6].

Abba John Dies and Crosses over to Heaven[236]

79. Our all-holy father went to his hermitage,[237] luminous with the crowns he had gained from struggles pleasing to God, as patriarch, as prophet, as apostle, and especially as martyr;[238] [399] these qualities he manifested often privately and often openly, as confessor,[239] and especially as master of himself[240] in every good thing, tilling his land well. When his field had become pure and the fruit of his labor perfect, becoming white as light he prospered with the pleasure of God, ready to be stored in the treasury of heaven, the place where his heart was at all times, according to the preaching of our Savior [Matt 6:21; Luke 12:34]. Our all-holy father desired to die and to be with Christ [Phil 1:23]. Heeding the desire of the one who pleased him, Christ consented to give his servant rest from all his labors, and so our father became sick.

When he became weak in his body, the God-fearing servant whom we mentioned earlier stayed by his side. As our father lay

[235] Literally: carrying the saving sheaves of his tears of joy.

[236] Paragraphs 79-81 comprise a unit on John's death.

[237] Coptic *hisichastērion* = Gk *hēsychastērion*, literally, "place of a solitude and silence," from Gk *hēsychia*, "solitude, silence." Lampe, 609a, cites only John Climacus, *Ladder* 1 (PG 88:641B).

[238] Martyr = witness.

[239] In *Life of Antony* 46-47 (Vivian and Athanassakis, 157–60) Athanasius makes clear the movement from the martyr as one who dies for the faith (Bishop Peter I) to the monk as martyr, or witness (Antony). Antony seeks martyrdom in Alexandria during persecution, but the Lord protects him, that "he might become a teacher to many" in the monastic desert (158 and 159 n. 294). Arabic, "like a true, righteous leader, like the prophets and the apostles, and even more like the martyrs (for he had become a martyr many times in an open way and in secret), and also like a confessor," and Syriac, "He was the companion and imitator of the prophets, apostles, and martyrs or, rather, he was a courageous martyr many times, in private and in public," make this more explicit than the Coptic.

[240] Coptic/Gk: *enkratēs* (< *enkrateia*); see nn. 85, 164, and 165 above.

in bed awake at night, especially because of the great pain caused by his sickness, it is said, the great Antony and Abba Sisoës the Great and Abba Macarius and Abba Amoi came to him and would comfort our father with many consolations, particularly with the hope of the life to come that [400] was prepared for him. They said to him, "Take courage in the Lord and strengthen yourself and prepare yourself; then we will come for you Sunday morning and carry you to eternal life, according to the commandment of the Lord." When the saints had finished saying this to our father, they blessed him and disappeared from his sight.

On Friday our father sent the God-loving servant to Egypt,[241] ostensibly for the things they needed, but in reality he wanted to send him so no one would be with him when he left the body. At cockcrow on holy Sunday, all of a sudden numerous ranks of angels, with the choirs of all the saints sent by God, came in the glory and honor of the Lord, for they were coming to their friend in the ministry. When our father saw the brilliance of their glory and their gentleness, filled as they were with spiritual joy for him, he was filled with the pure incense of heaven and the grace of the desire for eternal good things. Especially because of their glory and the brilliance of the presence of the Lord of all, our father immediately prostrated himself upon his face, greatly yearning to worship and delight in the [401] love of the Lord and his creatures.

Immediately he gave his spirit into the hands of the Lord on the twentieth of the month of Babah in the peace of God.[242] He was seventy years old, it is said, and now he was in the midst of those holy choirs, as the holy choir, with sweet hymns of the joy of the Holy Spirit, guided his blessed soul to the heights to the Lord of glory so that he should live under the protection of the right hand of the one on high forever in the light of those living in the land of immortality, enjoying every good thing, for he was found worthy, like [pure] gold in a melting pot, like a burnt offering and a sacrifice acceptable to God. At the time he was visited[243] he was found

[241] See n. 127 above.

[242] October 17 (Julian), October 30 (Gregorian).

[243] Coptic: *mpefjempshini*; Arabic: *iftiqāduh*, a literal translation of the Coptic. That is, John was visited by "the angelic host" and "the saints, rank after rank

shining, his soul pleasing to the Lord, as the saying in Wisdom has it [Sir 44:16; Phil 4:18]. Also, when Abba John crossed over he appeared before God perfect, as he had been in life, undefiled and in good old age, without blemish, with abundant gray hair, adorned with the purity of virtue.[244]

The Villagers Bring Abba John down from the Mountain

80. As the God-loving servant was coming to the mountain, [402] returning to our father from the village, it is said, he heard the saints singing hymns in front of him. He looked up to the sky and saw the angelic host; he also saw the saints, rank after rank in great glory, and our father in their midst, miraculously shining, and he saw one great in stature before them all, shining like the sun [see Rev 1:16; 10:1], proclaiming an encomium for our father as the whole company of the saints followed him [see Sir 44:15-16]. That holy servant was astonished and overwhelmed by this vision for a long time and at the same time he was especially yearning to know who this great luminary was who was leading this crowd and praising[245] our father.

The angel of the Lord came to him immediately and said to him, "Since you want to know a good thing, listen! All these that you see are the angelic ranks and the choir of saints whom the Lord has sent to his servant John to take him out of the prison of this life filled with suffering and to give him the inheritance in the places of rest in the heavenly Jerusalem. And this great person leading them all and shining in glory is the great [403] Antony, and this one after him is the great Pachomius, and this other one is the great

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in great glory" seen by the servant immediately before. The word (not really a euphemism since it shifts the action from a mortal's death to heavenly action) is very common in medieval hagiography. Its nuance is "visit"/"inspect" even "seek out," with echoes of: Luke 19:44 and 7:16; Matt 21:33-40; Mark 14:40; Luke 12:36; and Luke 19:12ff.

[244] See *Life of Antony* 14.3-4, 93.2.

[245] Coptic/Gk *-enkōmiazein*; earlier in the paragraph he saw "one great in stature" "proclaiming an encomium."

Spiritbearer Abba Macarius, and the rest of these others who resemble them."[246]

The angel pointed to each one of the assembled saints, showing them to him and saying to him, "Since Saint Abba John emulated their lives by living a holy life and following in their footsteps, he has received an inheritance equal to theirs before the Lord, and you, too, good servant, you too are blessed, for you have obtained glory and honor through the Lord and his saints." When the angel had finished saying these things to him he disappeared from his sight.

When that God-loving servant went to the cave he found our thrice-blessed father Abba John lying prostrate on his face as though he were worshiping the Lord, and his holy remains gave off a wondrous sweet fragrance. The servant prostrated himself over Abba John's holy body, groaning and weeping, and he straightened him out and wrapped him in an old worn garment as he chanted psalms, [404] praising God in fear with a grieving heart. He wrapped his holy body and placed it in the cave and returned to the village and told them what had happened.

When the villagers heard, immediately they all willingly gathered together in perfect faith, from their youngest to their oldest,[247] and they ran weeping, with many beasts of burden, to the mountain to him who had been so good to them,[248] all of them heavy-hearted,

[246] Such choirs and ranks of the saints in heaven may still be seen on the walls of monastic churches in Egypt. As Peter Brown has observed, *The Rise of Western Christendom: Triumph and Diversity, AD 200–1000* (Cambridge, MA: Blackwell, 1996), 251, "What the orthodox believer now saw . . . were human faces, arranged on the walls as if they were standing in solemn order in the court of heaven. . . . The saints were brought into the present in orderly ranks, as the faces and figures of saints and Apostles, of the Virgin and of Christ Himself rose up the walls, from ground-level, each one occupying its accustomed, carefully allotted space." Brown believes that such representations by "the religious elite" "caught even the visual imagination of the 'baptized people' in the fine web of ecclesiastical control." On Macarius as Spiritbearer, see the *Virtues of Saint Macarius* 83 in Vivian, *Saint Macarius the Spiritbearer*, 148. There it is Poimēn who identifies Macarius as such: "he was a Spiritbearer and possessed a prophetic spirit."

[247] Or: from their least to their greatest.

[248] Literally: their doer of good things.

for they had been deprived of their savior after God.[249] They placed him on the beasts of burden and brought him into the village as a precious treasure. Many miracles and powers occurred on account of his holy body.

As it is said, when they brought him into the village, a young man in the crowd who had an evil spirit in him came to him and the demon cried out from within him, saying, "What do you want with me, you runt?[250] You're bothering me and you're chasing me from my house!" As the demon said these things the young man rushed about willy-nilly. He embraced the holy coffin of our all-holy father and immediately fell on the ground and cried out in a voice [405] like a wild pig [see Mark 5:12], and when he opened his mouth the evil spirit came out from him like a flame of fire, and he was immediately healed.

The Burial of Abba John

81. My beloved, it is also said about our all-holy father that while he was still in their midst, being prepared for burial, a person who had been born a paralytic, paralyzed in his hands and legs since his birth, was brought by his parents; carrying him with great faith, they stretched him out on top of the coffin holding the body of our holy father Abba John. Immediately the man was healed: he stood up on his legs and ran and jumped and praised God, who is glorified through his saints at all times and who performs miracles,

[249] In a letter from the mid-fourth century, an Ammonius begs a holy man named Paphnutius "to remember me in your holy prayers, for after God you are my salvation." See H. Idris Bell, *Jews and Christians in Egypt* (London: The British Museum, 1914), 100–120. For a discussion, see Claudia Rapp, " 'For Next to God, You Are My Salvation': Reflections on the Rise of the Holy Man in Late Antiquity," in James Howard-Johnston and Paul Antony Hayward, eds., *The Cult of Saints in Late Antiquity and the Middle Ages: Essays on the Contribution of Peter Brown* (Oxford: Oxford University Press: 1999), 63–81; and Tim Vivian, "Holy Men and Businessmen: Monks As Intercessors in Fourth-Century Egypt," in Vivian, *Words to Live By*, 325–31.

[250] Demons in the New Testament say to Jesus "What do you want with me?" See Mark 1:24; 5:7; Luke 4:34; 8:28. Runt: Coptic/Gk *-kolobos*; see nn. 72 and 135.

especially as the Lord himself said, "Very truly, I tell you, the one who believes in me and does my will, the deeds that I do, he will do also, and greater than these he will also do" [John 14:12].[251]

They buried our holy father with great honor as they sang and chanted psalms and spiritual songs [Eph 5:19], and when they ended the holy liturgy they prepared a grave and laid him down in it with honor [406] and placed him near some other saints like him: Athanasius the holy martyr,[252] and Abba Sisoës,[253] and Abba Pijimi,[254] and the grace of the Lord would work through the bodies[255] of these saints in abundant and wondrous works, especially that of our holy father Abba John, for the healing and redemption of every one, coming from everywhere—until the synod of the Devil in Chalcedon defiled the whole world through its disgraceful and perverse doctrine like a prostitute, or like a deadly drug that destroys souls and throws them down into the abyss of Hell.[256] Concerning these things God himself had spoken to his spiritual elect: "Do not give what is holy to the dogs nor cast your jewels before swine" [Matt 7:6]. Shame and scorn to all the heretics and blasphemers! Strength, profit, and glory to all the faithful who believe in Christ God![257] For thus was the death of our thrice-blessed father Abba John the Little pure and acceptable before the Lord; he

[251] A note in the margin indicates that the quotation is from John.

[252] Probably Athanasius of Clysma, a third-century martyr; see Michel Van Esbroeck, "Athanasius of Clysma," *Coptic Encyclopedia*, 1:304b–6a.

[253] Sisoës (Coptic: Jijoi) was an anchorite of the fourth to fifth century. The AP has some fifty items mentioning Sisoes or Tithoes, which is another form of the same name, but there are probably at least two if not three persons with this appellation. See Lucien Regnault, "Sisoes," *Coptic Encyclopedia*, 7:2141a.

[254] Probably Pijimi or Pidjimi, a fifth-century ascetic and recluse. See Michel Van Esbroeck, "Pidjimi," *Coptic Encyclopedia*, 6:1966b–67b.

[255] Literally: body.

[256] In a large number of manuscripts of the Coptic Arabic Synaxarium, the translation of the relics of Abba John from Klysma to Scetis is commemorated on Misrā 29. The first lection read on that date commemorates Athanasius the martyr. Still, some manuscripts place the translation of the relics on Misrā 30; see appendix 5, n. 22.

[257] "—until . . . God!" This may be an interpolation. The Arabic *Life* has it; it was scratched out in one Syriac manuscript; see nn. 203, 208; and the Syriac *Life*, p. 255 below and n. 15 there.

finished his race, keeping the faith, wearing the crown of righteousness through Christ God [2 Tim 4:7-8], and he was with the Lord just as [407] the Lord said, "Where I am, my servant will be there with me" [John 12:26; 14:3].

Peroration

82. My holy fathers, all these things that we have recalled so far in succession are things that we found narrated:[258] either they were told to us or they are things we heard from trustworthy individuals especially worthy of trust.[259] As we said at the beginning, these are just a few of the many virtues of our all-holy father; he left them behind for us like a great treasure or a great inheritance for each of us for our salvation and eternal life as each of us has the ability and likewise the grace to understand that a debt of this kind will be completely and thoroughly demanded of us without delay according to the testimony of the Scriptures and the proclamation[260] of the miraculous works of the life of our cross-bearing father that cry out to us: "If you resemble me and emulate me as I emulate Christ" [1 Cor 11:1].

He also said, "Let us strive for every good thing as servants of God, with great endurance and patience [408] and with true submission and obedience perfected in accordance with the commandments of God, in humility and self-control in accordance with the counsel of truth: in distress and necessity, in pains and wounds, in prisons and troubles, in toils and vigils, in fasting and asceticism, in purity and a monastic way of life[261] and fear of God, in hunger and thirst, in knowledge and wisdom, in kindness and righteousness and humility and understanding, in prayers and psalms, in gentleness and mercy, in sweetness and compassion, in discernment and wisdom, in faith and trust, in repentance and silence, in watchfulness and humility, in love for others and charity, in speaking

[258] Coptic: *-istorikōs*; see nn. 3, 19, 25, 92, 181, 189, 206.

[259] See Luke 1:1-4 for this rhetorical trope.

[260] Literally: trumpeting; Gk: *salpingos* < *salpinx*, trumpet.

[261] Monastic way of life: *polētia* = Gk *politeia*. See part 4 of the introduction and nn. 11 and 86 above.

the truth and the power of God, in peace and unchanging love for the whole creation, which is the crown of all good things."[262]

If we do these things and things like them, and if we righteously and truthfully despise those who fight against these things, then our light will shine with holy fruit, not only before others [Matt 5:16] but before God and his angels and all the saints. When we sow spiritual things we also reap spiritual things [Mark 4:1-8; 1 Cor 9:11], [409] rejoicing by imitating the footsteps of our all-holy father and *hēgoumen*; when we emulate his faith in word and deed, he will increase his prayers before the Lord for us, since indeed he has the power to do this and he is worthy to pray on our behalf that our life may be upright just as he who succeeded in enacting the will of God in this world so that everyone, especially God and all his saints in the midst of heaven, will turn to us and say, "Truly these are genuine sons of Abba John the Little."

In these things the intercessions of our righteous father will be especially acceptable before the Lord on our behalf: moreover, Christ God will multiply his many good mercies upon us in order to fulfill all of our acceptable requests in the truth of salvation, according to the saying of the psalmist David: "The mercy of the Lord is upon those who fear him and his truth is upon the children's children of those who keep his covenant and those who remember his commandments" [Ps 103:17-18]. Even more so in the age to come we will fully receive the portion and share of our father in the kingdom of heaven. It is now for all of us to be worthy [410] to obtain that portion through the holy intercessions of our all-holy father Abba John through the grace and mercies and love for humanity of our Lord and our God and our Savior Jesus Christ, to whom be the glory, and to his Father with him, and to the life-giving Holy Spirit, now and at all times, for ever and ever. Amen.[263]

[262] This list seems to be taken from AP John the Little 34 (Ward, 92).

[263] Arabic has a concluding blessing, noting that the *Life* was completed: "The *Life* of our holy father, the great luminary, the hegumen, was completed at his monastery in the desert of Saint Macarius the Great at Scetis" (Wadi al-Natrun); see Davis, 127, 185.

The Life of John the Little

The Bohairic Text[1]

Edited by Tim Vivian and Maged S. A. Mikhail

ⲧⲕⲩⲣⲓⲁⲕⲏ ⲛ̀ⲅⲟⲩⲓⲧ ⲛ̀ⲧⲉ ⲡⲁⲟⲡⲓ: ⲡⲓⲱⲟⲣⲡ ⲙ̀ⲙⲁⲛⲱⲱ

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1. ⲟⲩϩⲩⲡⲟⲑⲉⲥⲓⲥ ⲉⲥⲃⲟⲥⲓ ⲟⲩⲟⲉ ⲙ̀ⲡⲁⲣⲁⲃⲟⲗⲏ ⲛ̀ⲧⲉ ⲛⲓϕⲏⲟⲩⲓ̀ ⲑⲁⲓ ⲉⲑⲛⲁ ϯϩⲛⲟⲩ ⲛ̀ⲛⲉⲛⲯⲩⲭⲏ ⲉ̀ⲡⲓϩⲟⲩⲟ̀ ⲉⲧⲁⲣⲉⲧⲉⲛⲏⲓⲛⲉ ⲉ̀ⲑⲙⲏⲧ ⲱ ⲛⲁⲓⲟϯ ⲉⲑⲟⲩⲁⲃ ⲟⲩϩⲓⲕⲱⲛ ⲉⲥⲉⲛϩⲟⲧ ⲛ̀ⲧⲉ

[1] Based on the text edited by E. Amélineau, "Vie de Jean Kolobos," *Histoire des Monastères de la Basse-Egypte*, *Annales du Musée Guimet* 25 (Paris: Leroux, 1894), 316–413, with corrections to Amélineau's text made from an examination of a microfilm copy of Cod. Vat. Copt., n° LXVIII. See appendix 1 for a list of corrections.

ⲧⲁⲣⲉⲧⲏ ⲟⲩⲟⲇ ⲟⲩⲇⲧⲩⲗⲏ ⲛⲟⲩⲱⲓⲛⲓ ⲛⲧⲉ ⲧⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ ⲉⲧⲁⲣⲉⲧⲉⲛⲫⲓⲣⲓ ⲉⲣⲟⲥ ⲟⲩⲟⲇ ⲅⲓⲛⲁ ⲛⲧⲁϫⲱ ⲙ̀ⲡⲥⲁϫⲓ ⲙ̀ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲇⲉⲛ ⲟⲩⲥⲩⲛⲇⲟⲙⲓⲁ ⲟⲩⲣⲱⲙⲓ ⲛⲧⲉⲗⲓⲟⲥ ⲡⲉ ⲛⲧⲉ ⲫⲙⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲑⲙⲁⲓⲛ ⲙ̀ⲡϫⲱⲕ ⲙ̀ⲡ̅ϫ̅ⲥ̅ ⲉⲁⲩⲥⲟⲛⲧⲟⲩ ⲕⲁⲧⲁ ⲧⲅⲓⲕⲱⲛ ⲙ̀ⲙⲫⲧ ⲉⲧⲟⲛⲇ. (–ϧ̅–)

ⲉⲣⲉⲧⲉⲛⲉⲣⲡⲣⲟⲧⲣⲉⲡⲓⲛ ⲛⲧⲁⲙⲉⲧⲉⲗⲁϫⲓⲥⲧⲟⲥ ⲉⲥⲁϫⲓ ⲛ̀ⲛⲉⲩⲕⲁⲑⲟⲣⲑⲱⲙⲁ ⲉⲧⲟⲙ ⲟⲩⲟⲇ ⲉⲣⲉ ⲫⲏ ⲉⲧⲁⲩⲥⲱⲃⲓ ⲛ̀ⲥⲁ ⲟ̀ⲙⲉⲧⲉⲫⲗⲏⲟⲩ ⲙ̀ⲡⲁⲓⲃⲓⲟⲥ ⲟⲩⲟⲇ ⲁⲩⲥⲉⲛ ⲙⲓⲅⲱⲙⲓ ⲉⲧⲟⲙ ⲛ̀ⲧⲉ ⲧⲕⲁⲕⲓⲁ ⲛ̀ⲛⲓⲡ̅ⲁ̅ ⲛ̀ⲧⲉ ⲧⲡⲟⲛⲏⲣⲓⲁ ⲉⲁⲩⲁⲥⲓⲁⲓ ⲙ̀ⲡⲉⲩϫⲁⲫⲟⲥ ⲛ̀ⲛⲟⲏⲧⲟⲛ ⲥⲁⲣⲱⲙⲓ ⲛ̀ⲧⲉⲛⲉⲣⲅⲓⲁ ⲛ̀ⲛⲓⲕⲟⲥⲙⲟⲕⲣⲁⲧⲱⲣ ⲛ̀ⲧⲉ ⲡϫⲁⲕⲓ ⲙ̀ⲡⲓⲁⲛⲣ ⲁⲧⲃⲙⲉ ⲉϩⲓ ⲛ̀ⲕⲱⲗⲩⲥⲓⲥ ⲛ̀ⲧⲉ ⲧⲉⲧⲓⲁ ⲛ̀ⲛⲉⲛⲕⲁⲧⲏⲅⲟⲣⲟⲥ ⲙ̀ⲫⲟⲛⲟⲩ ⲇⲉⲛ ⲡϫⲓⲙⲉϩⲣⲉⲧⲉⲣⲁⲥⲫⲁⲗⲓⲍⲉⲥⲑⲉ ⲇⲉⲛ ⲟⲩⲧⲁϫⲣⲟ ⲙ̀ⲫⲣⲟ ⲙ̀ⲡⲉⲧⲙⲏⲛⲉⲙⲱⲙⲓⲕⲟⲛ ⲉⲃⲟⲗ ⲉϩⲣⲉⲛ ⲧⲕⲁⲕⲓⲁ ⲛ̀ⲛⲏ ⲉⲧⲉⲙ̀ⲙⲁⲩ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲉⲩⲛ̀ⲛⲱⲙⲙⲟⲛ ⲟⲩⲟⲇ ⲉⲩⲥⲉⲃⲱⲥ ⲉⲫⲧⲁⲥⲑⲟ ⲉⲃⲟⲗ ⲛ̀ⲧⲡⲁⲛⲟⲩⲣⲅⲓⲁ ⲛ̀ⲛⲟⲩⲫⲁⲥⲫⲉⲥ ⲛ̀ϫⲣⲟϥ ⲉⲫⲉⲣⲕⲁⲧⲁⲫⲣⲟⲛⲓⲙ ⲙ̀ⲫⲣⲟⲛⲓⲙⲟⲥ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ϩⲁⲙⲙⲁⲑⲱⲥ ⲉⲁⲩⲉⲣⲁⲡⲁⲥ ⲟⲩⲟⲇ ⲁⲧⲃⲙⲉ ⲙⲟⲩⲛⲕ ⲉⲫⲙⲏⲛ ⲙⲁⲗⲓⲥⲧⲁ ⲇⲉⲛ ⲟⲩⲃⲓⲱⲙⲁⲧⲟⲛ ⲉⲫⲟⲓ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲕⲁⲑⲁⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲉϥⲛⲏⲟⲩ ⲛ̀ⲥⲁ ⲧⲁⲅⲁⲡⲏ ⲙ̀ⲡ̅ϫ̅ⲥ̅ ⲫⲧ ⲉⲫⲉⲣⲙⲉⲧⲉϫⲓⲛ ⲙ̀ⲫⲟⲩⲱⲓⲛⲓ ⲙ̀ⲡⲓⲧⲟⲩⲃⲟ ⲇⲉⲛ ⲟⲩⲁⲛⲱⲥⲓⲥ ⲙ̀ⲙⲏ ⲉⲃⲟⲗ ⲗⲉ ⲇⲉⲛ ⲫⲁⲓ ⲉⲫⲉⲣⲕⲓⲃⲉⲣⲛⲁⲩ ⲙ̀ⲡⲟⲩϥ ⲗⲟⲓⲡⲟⲛ ⲇⲉⲛ ⲟⲩⲉⲣⲅⲁⲥⲓⲁ ⲛⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲉⲱⲥ ⲯⲁⲧⲉⲫⲱⲙⲱⲙⲓ ⲉⲛⲁⲓⲙⲓϯ ⲙ̀ⲡⲙⲁⲙⲙⲟⲩ ⲉⲃⲏⲍ ⲛ̀ⲕⲁⲗⲏ ⲛⲓⲃⲉⲛ ⲉⲧⲉ ⲫⲗⲓⲙⲏ ⲙ̀ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲃⲟⲗⲁⲃ ⲡⲉ. (–ⲗ̅–)

ⲟⲩⲟⲇ ⲡⲁⲓⲣⲱⲙⲓ ⲙ̀ⲡⲁⲓϣⲟⲟⲧ ⲙ ⲡⲁⲙⲉⲛⲣⲁϯ ⲉⲫⲛⲁⲉⲣϫⲓⲁ ⲛ̀ⲁⲩ ⲛ̀ⲣⲏϯ ⲙ̀ⲡⲁⲥⲁϫⲓ ⲉⲧϫⲟϫⲉⲃ ⲇⲉⲛ ⲟⲩⲅⲱⲃ ⲉ̀ⲃⲏⲗ ⲉⲫⲁⲓ ⲙ̀ⲙⲁⲩⲁⲧⲥ ϫⲉ ⲉⲃⲟⲗ ⲅⲓⲧⲉⲛ ⲡⲧⲏⲣⲓⲧⲙⲁ ⲙ̀ⲡϣⲟⲙⲛⲟⲩⲉ ⲛ̀ⲛⲉⲩⲕⲁⲑⲟⲣⲑⲱⲙⲁ ⲉⲃⲟⲗⲁⲃ ⲟⲩⲟⲛ ⲟⲩⲛⲓⲙϯ ⲛ̀ⲅⲏⲟⲩ ⲛ̀ⲧⲉ ⲟⲩⲱⲙⲥ ⲛ̀ⲉⲛⲉⲅ ⲛⲁϣⲱⲡⲓ ⲛⲁⲛ ⲧⲏⲣⲟⲩ ⲉⲩⲥⲟⲡ ⲁⲛⲟⲛ ⲇⲉ ⲛⲏ ⲉⲧⲥⲱⲧⲉⲙ ⲛⲉⲙ ⲫⲏ ⲉⲧⲥⲁϫⲓ ⲅⲓⲛⲁ ⲇⲉⲛ ⲟⲩϫⲟⲥ ⲛ̀ⲯⲱⲟⲩⲧⲁⲓⲟϥ ⲟⲩⲟⲇ ⲉⲫⲉⲣⲡⲣⲉⲡⲓ ⲛ̀ⲛⲓⲙϣⲏⲣⲓ ⲉ̀ⲣⲉⲛⲧⲉⲛⲑⲱⲙⲉⲛ ⲉⲡⲉⲫⲣⲓⲟⲥ ⲛ̀ⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲛⲉⲙ ⲧⲁⲕⲣⲓⲃⲓⲁ ⲧⲏⲣⲥ ⲛ̀ⲛⲉⲫⲣⲟⲗⲓⲧⲓⲁ ⲛ̀ⲉⲍⲉⲣⲉⲧⲟⲛ ⲟⲩⲟⲇ ⲛ̀ⲧⲉⲣⲏ ⲇⲉⲛ ⲑⲙⲉⲧⲓⲉⲣϣⲱⲧ ⲛ̀ⲧⲉⲫⲙⲓϯ ⲙ̀ⲡⲣⲁⲕⲧⲓⲕⲏ ⲉⲧⲟⲙ ⲛⲁⲩⲁⲑⲟⲛ ⲑⲁⲓ ⲉⲧⲱⲙⲧ ⲇⲉⲛ ⲡⲕⲁⲧⲁⲗⲟⲓⲥⲟⲥ ⲧⲏⲣⲩ ⲙ̀ⲡⲉⲣⲅⲁⲗⲓⲟⲛ ⲛ̀ⲧⲉⲫⲁⲣⲉⲧⲏ ⲉⲧⲃⲟⲥⲓ ⲛ̀ⲧⲉⲛϣⲁϣⲱⲙⲓ ⲅⲱⲛ ⲛ̀ⲧⲉⲫⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲛⲉⲱⲛⲓⲟⲛ.

ⲕⲉⲡⲉⲣ ⲁⲩⲕⲏⲛ ⲛ̀ⲉⲣϣⲟⲣⲡ ⲛ̀ⲉⲣⲉⲛⲧⲱⲙⲙⲁϩⲓⲛ ⲙ̀ⲡⲁⲓⲁⲩⲓⲟⲥ ϯⲁ ⲧⲉⲛϩⲏ ⲉϩⲟⲧⲉⲣⲟⲛ ⲛ̀ⲁⲉ ⲛⲓϫⲩⲛⲁⲙⲓⲥ ⲛ̀ⲛⲟⲉ̀ⲣⲟⲛ ⲟⲩⲟϩ ⲛ̀ⲁⲥⲱⲙⲁⲧⲟⲥ ⲉⲃⲟⲩⲁⲃ ϯⲉⲛ ⲛ̀ⲑⲥⲓⲥⲓ ⲛⲉⲙ ⲛⲓⲡ̅ⲛ̅ⲁ̅ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲛⲓϫⲓⲕⲉⲟⲥ ϯⲉⲛ ⲡ̀ϫⲓⲛⲉ̀ⲣⲉϥϫⲱ ⲛ̀ⲥⲱϥ ⲛ̀ⲧⲁⲓϩⲉⲗⲗⲟⲩ ⲛ̀ⲧⲉ ϕⲣⲏⲙⲓ ⲑⲁⲓ ⲉⲧⲁϥⲁⲓⲥ ⲛⲁϥ ⲛ̀ⲟⲩⲙⲁ ⲙ̀ⲑⲓⲥ̀ⲃⲱ ⲛⲉⲙ ⲟⲩⲫⲓⲗⲟⲥⲟⲫⲓⲁ ⲛ̀ⲧⲁⲫⲙⲏⲓ ⲉⲧⲉ ⲡⲓⲱⲛϩ ⲙ̀ⲙⲁⲕⲁⲣⲓⲟⲛ ⲕⲁⲧⲁ ϕⲣⲏϯ ⲉⲧⲉⲣⲡ̀ⲣⲉⲡⲓ ⲟⲩⲟϩ ⲉⲧⲧⲟⲙⲓ ⲁⲡⲟⲙⲉⲣⲟⲥ ⲧⲉⲱⲥ (-ⲭ̅-) ⲉⲡ̀ⲧⲁⲓⲟ ⲛ̀ⲧⲉϥⲙⲓϣϯ ⲛ̀ⲁⲑⲗⲏⲥⲓⲥ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛ ϕϯ ⲉⲱⲥ ϣⲁ ϯⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ̀ⲕⲁⲑⲟⲗⲓⲕⲏ ⲟⲩⲟϩ ⲛ̀ⲕⲟⲓⲛⲱⲛ ⲛ̀ⲧⲉ ⲡⲓⲥⲱⲛϯ ⲧⲏⲣϥ ⲛ̀ⲧⲉϥϭⲓ ⲙⲉⲣⲓⲕⲱⲥ ⲁϫⲓⲱⲥ ⲙ̀ⲡ̀ϫⲱⲕ ⲛ̀ⲛⲓⲉⲃⲣⲁⲃⲓⲟⲛ ⲉⲃⲱⲗⲛ ⲉⲃⲟⲗ ⲟⲃⲉⲛ ϩⲓⲧⲉⲛ ⲡⲟⲩⲛⲟϥ ⲛ̀ⲧⲥⲩⲛⲉⲣⲅⲓⲁ ⲙ̀ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲃⲟⲩⲁⲃ ϕⲁⲓ ⲉⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ϩⲣⲏⲧ ⲛ̀ⲧⲉⲛⲙⲉⲧⲁⲥⲑⲉⲛⲛⲥ ϩⲓⲧⲉⲛ ⲧ̀ϫⲱⲣⲏⲧⲓⲁ ⲛ̀ⲧⲉϥⲛ̀ⲛⲱⲥⲓⲥ ⲉⲃⲟⲩⲁⲃ ⲙⲁⲗⲓⲥⲧⲁ ϯⲉⲛ ⲡ̀ⲉϩⲟⲟⲩ ⲙ̀ⲡⲉⲣϕⲙⲉⲩⲓ ⲛ̀ⲧⲡⲁⲛⲏⲅⲩⲣⲓⲥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ϕⲁⲓ ⲉⲧⲁ ⲡϫ̅ⲥ̅ ϕϯ ⲉⲛⲧⲉⲛ ⲉⲣⲟϥ ϩⲓⲧⲉⲛ ⲡ̀ⲕⲩⲕⲗⲟⲥ ⲛ̀ⲧⲣⲟⲙⲡⲓ.

ⲙⲁⲗⲗⲟⲛ ⲇⲉ ϩⲓⲧⲉⲛ ϕⲣⲱⲟⲩⲧϥ ⲛ̀ϩⲏⲧ ⲛ̀ⲧⲥⲩⲛⲟⲇⲓⲁ ⲙ̀ⲡⲁⲓⲗⲁⲟⲥ ⲙ̀ⲙⲁⲓϫ̅ⲣ̅ⲥ̅ ⲛⲁⲓ ⲉⲧⲁ ⲧⲁⲃⲱ ⲛ̀ⲧⲉ ⲛⲉⲛϣ̀ⲩⲗⲏⲗ ⲙ̀ⲡⲁⲓⲗⲓⲕⲉⲟⲥ ⲑⲟⲩⲱⲧⲟⲩ ⲉ̀ⲣⲟⲛ ϯⲉⲛ ⲡⲉϥⲉ̀ϩⲟⲟⲩ ⲛ̀ⲉⲡⲏⲓⲥⲓⲙⲱⲛ ⲉ̀ⲃⲣⲉⲛⲉⲣϣⲁⲓ ⲛⲁϥ ⲡⲛ̀ⲁⲧⲓⲕⲱⲥ ⲛ̀ϩⲟⲩⲟ̀ ⲇⲉ ⲉⲛⲉⲣⲑⲁⲣⲣⲓⲛ ⲙ̀ⲡϫ̅ⲥ̅ ϕϯ ⲛⲉⲙ ⲉ̀ⲙⲉⲧⲣⲉϥϯ ⲧⲟⲧⲥ ⲛ̀ⲛⲓⲡ̀ⲣⲉⲥⲃⲓⲁ ⲉⲃⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲉⲛⲡⲁⲛⲁⲩⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲧⲉⲛⲛⲁϩⲓ ⲧⲟⲧⲉⲛ ϯⲉⲛ ⲟⲩⲥ̀ⲡⲟⲩⲇⲏ ⲉ̀ⲡⲥⲟⲃϯ ⲙ̀ⲡⲉϥⲥⲟϫⲉⲛ ⲉⲃⲟⲩⲁⲃ ⲙ̀ⲡⲛ̀ⲁⲧⲓⲕⲟⲛ ⲙ̀ⲫ̀ⲣϩⲏϯ ⲉ̀ⲃⲟⲗ ϯⲉⲛ ⲡ̀ⲑⲱⲟⲩϯ ⲉ̀ϩⲟⲩⲛ ⲛ̀ⲧⲉ ϩⲁⲛⲙⲏⲙ ⲙ̀ⲫ̀ϩⲏⲓ ⲛ̀ⲧⲉ ϩⲁⲛⲁⲣⲱⲙⲁⲧⲁ ⲉⲩⲥⲟⲧⲡ ⲉ̀ⲧⲕⲉⲩⲁⲥⲓⲁ ⲛⲟⲩⲥⲟⲩⲛⲟⲩⲇⲓ ⲛⲟⲩⲱⲧ ⲟⲩⲟϩ ⲉⲫⲧⲁⲓⲛⲟⲩⲧ ⲉⲡⲓϩⲟⲩⲟ̀ ⲛ̀ⲧⲉ ⲧⲁⲣⲉⲧⲏ ⲙ̀ⲡⲓⲗⲓⲕⲉⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ ϕⲁⲓ ⲉⲧⲱⲛϩ ⲙ̀ⲡⲉⲙⲑⲉⲟ ⲙ̀ⲫϯ ⲛⲉⲙ ⲛⲉⲫⲁⲣⲭⲉⲗⲟⲥ. ϕⲁⲓ ⲟⲛ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲃⲛⲁϯ ⲛⲟⲩⲉⲥⲟⲏⲥⲓⲥ (-ⲉ̅-) ⲛⲉⲙ ⲟⲩⲛⲗⲏⲣⲟⲫⲟⲣⲓⲁ ⲛ̀ⲧⲁⲫⲙⲏⲓ ⲛ̀ⲧⲯⲩⲭⲏ ⲛ̀ⲛⲓⲙⲁⲓⲛⲟⲩϯ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲃⲛⲁⲟⲩⲱϣ ⲉⲱⲛϩ ⲛ̀ⲕⲁⲗⲱⲥ ϯⲉⲛ ⲡⲥ̅ⲥ̅ ⲉⲃⲟⲩⲉⲣϩⲏⲛⲉⲥⲑⲉ ϯⲉⲛ ⲟⲩⲥⲱⲙⲙⲟⲩ ⲉⲩⲟϣ ⲙ̀ⲡⲛ̀ⲁⲧⲓⲕⲟⲛ ⲛ̀ⲥⲁ ϯⲙⲉⲧⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲃⲱⲗⲛ ⲉⲃⲟⲗ. ⲕⲉ ⲅⲁⲣ ⲁⲛⲛⲁⲉⲣⲓⲉⲃⲱⲙⲧ ⲁⲛ ⲉⲡ̀ⲥⲁⲭⲓ ⲙ̀ⲫϯ ⲛⲉⲙ ⲉⲙⲉⲑⲙⲏⲓ ⲛ̀ϯⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ ⲕⲁⲧⲁ ϯⲡⲁⲣⲉⲛⲏⲥⲓⲥ ⲙ̀ⲡⲓⲥⲟⲫⲟⲥ ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲁⲗⲗⲁ ϩⲱⲥ ⲉⲃⲟⲗ ϯⲉⲛ ⲟⲩⲧⲟⲩⲃⲟ ϩⲱⲥ ⲉⲃⲟⲗ ϯⲉⲛ ϕϯ ⲙ̀ⲡⲉⲙⲑⲉⲟ ⲙ̀ⲫϯ ϯⲉⲛ ⲡϫ̅ⲥ̅ ⲧⲉⲛⲥⲁⲭⲓ. ⲁⲛⲛⲁⲥⲁⲭⲓ ⲛⲛⲏ ⲉⲧⲉⲛⲟⲩⲟϥ

ⲛ̀ⲁⲅⲅⲉⲗⲟⲥ ⲙⲁⲗⲓⲥⲧⲁ ⲛⲉϥⲕⲁⲣⲡⲟⲥ ⲛ̀ⲓⲉⲣⲟⲛ ⲛ̀ⲧⲁϥ ⲣⲱ ⲟⲛ ⲕⲁⲧⲁ ⲫⲣⲏⲛ ⲉⲧⲉ ⲧⲥⲁⲗⲡⲓⲥⲧⲟⲥ ⲛ̀ⲑⲉⲟⲗⲟⲅⲟⲥ ⲙ̀ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲟⲩⲉⲛⲉⲅ ⲡⲓⲉⲣⲱⲙ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ.

ⲇⲉⲛ ⲫⲁⲓ ⲉⲣⲉ ⲡⲓⲗⲟⲅⲟⲥ ⲛⲁⲉⲣⲕⲟⲥⲙⲓⲛ ⲙ̀ⲡⲓⲉⲛⲕⲱⲙⲓⲟⲛ ⲇⲉⲛ ⲟⲩⲧⲁⲉⲟ ⲉ̀ⲣⲁⲧⲕ ⲉⲩⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲙ̀ⲙⲏ ⲙ̀ⲡⲉⲛⲑⲱⲟⲩϯ ⲉ̀ⲇⲟⲩⲛ ⲇⲉⲛ ⲡ̅ⲥ̅ ⲙⲁⲗⲓⲥⲧⲁ ⲛⲏ ⲉⲧⲁⲩⲓ ⲉⲧⲟⲧⲉⲛ ⲟⲩⲟⲉ ⲉⲧⲁⲛⲭⲉⲙⲟⲩ ⲓⲥⲧⲟⲣⲓⲕⲱⲥ ⲓⲧⲉ ⲇⲉⲛ ⲛⲓⲥⲁⲇ ⲉⲃⲟⲩⲁⲃ ⲛ̀ⲧⲉ ϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲓⲧⲉ ⲛⲉⲛⲓⲟϯ ⲉⲃⲟⲩⲁⲃ ⲛ̀ⲑⲉⲟⲫⲟⲣⲟⲥ ⲉⲧⲇⲁϫⲱⲛ ⲛ̀ⲁⲣⲭⲉⲟⲥ ⲛⲁⲓ ⲉⲧⲁⲩⲱⲙⲡⲓ ⲛ̀ⲁⲣⲭⲏⲟⲥ ⲟⲩⲟⲉ ⲛ̀ⲣⲉϥⲣⲓⲥⲉⲛϯ ⲛ̀ϯⲙⲉⲧⲱⲁⲙⲱⲉ ⲛⲟⲩϯ ⲛ̀ⲙⲟⲣϩ ⲇⲉⲛ ⲛⲓⲱⲁⲉⲉⲛ ⲉⲁⲩⲙⲱⲙⲡⲓ ⲛ̀ⲣⲉϥⲛⲁⲩ ⲉ̀ⲛⲓⲂⲏⲟⲩⲓ ⲛ̀ⲧⲉ ϯⲙⲉⲑⲙⲏⲓ ⲟⲩⲟⲉ ⲁⲛⲉⲣⲇⲓⲁⲕⲟⲛⲓⲛ ϣⲁⲣⲟⲛ ⲉⲙⲟⲛ ⲉⲓϯⲣⲁⲫⲱⲥ ⲉⲟⲩⲥⲏⲟⲩ ⲛ̀ⲛⲉⲛⲯⲩⲭⲏ (-ϩ̅-) ⲓⲧⲉ ⲙⲏ ⲉⲧⲁⲛⲥⲟⲑⲙⲟⲩ ⲉⲙⲟⲛ ⲣⲱ ⲟⲛ ⲛ̀ⲧⲟⲧⲟⲩ ⲛ̀ⲛⲉⲛⲓⲟϯ ⲉⲃⲟⲩⲁⲃ ⲉⲧⲁⲛⲭⲉⲙⲟⲩ ⲇⲁϫⲱⲛ ⲇⲉⲛ ⲛⲓⲧⲟⲡⲟⲥ ⲉⲃⲟⲩⲁⲃ ⲇⲉⲛ ⲡⲓⲕⲟⲩⲭⲓ ⲛϩⲏⲟⲩ ⲉⲧⲁⲛⲁⲓϥ ⲉⲡⲉⲣⲁⲛⲁⲥⲧⲣⲉⲫⲉⲥⲑⲉ ⲇⲉⲛ ⲧⲟⲩⲙⲏϯ ⲡⲁⲣⲁ ⲡⲉⲛⲙⲩⲏⲙⲁ ⲉⲩⲧⲥⲁⲃⲟ ⲙ̀ⲙⲟⲛ ⲉ̀ⲃⲟⲗ ⲉⲓⲧⲟⲧⲟⲩ ⲉⲥⲟⲩⲉⲛ ⲫϯ ⲇⲉⲛ ⲟⲩⲉⲙⲓ ⲉⲓⲧⲉⲛ ϯⲫⲓⲗⲟⲥⲟⲫⲓⲁ ⲛ̀ⲧⲟⲩⲥⲃⲱ ⲉⲃⲟⲩⲁⲃ ⲛⲁⲓ ⲉⲑⲙⲉⲓ ⲙ̀ⲡⲉϫⲟⲩⲉ ⲛ̀ⲧⲙⲉⲑⲙⲏⲓ ⲟⲩⲟⲉ ⲉⲩⲧⲥⲓⲟ ⲛⲛⲟⲩⲯⲩⲭⲏ ⲉⲙⲟⲟⲩ ⲡ̅ⲛ̅ⲁ̅ⲧⲓⲕⲱⲥ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲧⲙⲉⲧⲥⲁⲓⲉ ⲛⲏⲧⲙⲉⲗⲉⲧⲏ ⲛⲛⲓⲂⲏⲟⲩⲓ ⲙ̀ⲡⲁⲣⲁⲗⲟⲅⲟⲛ ⲛ̀ⲧⲉ ⲛⲓⲡⲣⲟⲙⲁⲭⲟⲥ ⲉⲧⲁⲩⲱⲙⲡⲓ ⲙ̀ⲡⲭⲱⲣⲓ ⲇⲉⲛ ϯⲁⲣⲉⲧⲏ ⲇⲁⲧⲟⲩⲣⲏ ⲙⲟⲟⲩ ⲛⲁⲓ ⲉⲧⲁⲩⲣ̀ ⲙ̀ⲡⲓϯⲣⲟⲡⲉⲟⲛ ⲟⲩⲃⲉ ⲡⲓⲁⲛⲧⲓⲕⲓⲙⲉⲛⲟⲥ ⲛ̀ⲍⲏⲣⲏ ⲇⲉⲛ ⲉ̀ⲃⲟⲛⲟⲓⲁ ⲛ̀ⲧⲙⲉⲩⲙⲏ ⲛⲉⲙ ϯⲡⲁⲛⲟⲡⲗⲓⲁ ⲛ̀ⲧⲭⲟⲙ ⲉⲧⲭⲟⲣ ⲛ̀ⲧⲉ ⲡⲓⲇⲉ̅ⲥ̅ ⲛⲟⲩⲭⲁⲓ ⲫⲁⲓ ⲉⲧⲁⲩⲇⲁⲓ ⲙ̀ⲙⲟϥ ⲇⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ. ⲟⲩⲙⲟⲛⲧⲁⲓⲟⲥ ⲅⲁⲣ ⲧⲉ ⲁⲗⲏⲑⲱⲥ ⲛ̀ⲭⲉ ϯⲁⲡⲁⲛⲧⲏⲥⲓⲥ ⲛ̀ⲛⲏ ⲉⲃⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲟⲩⲉⲣϥⲙⲉⲩⲓ ⲉⲃⲛⲁⲉϥ ⲟⲩⲟⲉ ⲫ ⲉⲃⲛⲁⲩⲱⲙⲡⲓ ⲉ̀ⲫⲁⲓ ⲇⲉⲛ ⲟⲩⲉⲙⲓ ⲫⲛⲁϩⲉⲙ ⲉⲙⲟⲛ ⲛⲟⲩⲛⲓⲙϯ ⲛ̀ⲁⲅⲁⲑⲟⲛ ⲉⲇⲕⲏⲃ ⲙⲁⲗⲓⲥⲧⲁ ϫⲉ ⲉⲛⲟⲩⲉⲍ.

ⲥⲩⲛⲏⲑⲱⲥ ⲛⲥⲁ ϯⲡⲁⲣⲉⲛⲏⲥⲓⲥ ⲙ̀ⲡⲓⲍⲩⲙⲛⲟⲥ ϫⲁⲩⲉⲓϩ ⲧⲉⲛⲛⲁϩⲟⲥ ⲉⲙⲟⲛ ⲥⲩⲛⲧⲟⲙⲟⲗⲟⲅⲱⲥ ϫⲉ ⲙⲏ ⲉⲧⲁⲛⲥⲟⲑⲙⲟⲩ ⲟⲩⲟⲉ ⲉⲧⲁⲛⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲛⲉⲛⲓⲟϯ ⲁⲩⲥⲁϫⲓ ⲇⲁⲧⲟⲧⲉⲛ ⲙ̀ⲡⲟⲩⲍⲱⲡ ⲉ̀ⲃⲟⲗ ϩⲁ ⲡⲟⲩⲙⲏⲣⲓ ⲱⲁ ⲕⲉϩⲱⲟⲩ ⲉⲩϫⲱ ⲙ̀ⲙⲓⲥⲙⲟⲩ ⲛ̀ⲧⲉ ⲡ̅ⲥ̅ ⲛⲉⲙ ⲛⲉⲕⲙⲉⲧϫⲱⲣⲓ (-ϩ̅-) ⲛⲉⲙ ⲡⲓⲱ̀ⲫⲏⲣⲓ ⲉⲧⲁϥⲁⲓⲧⲟⲩ ϫⲉ ⲥⲓⲛⲁ ⲛ̀ⲧⲉϥⲉⲓ̀ ⲙ̀ⲡⲉ ⲕⲉϩⲱⲟⲩ ⲡⲓⲱ̀ⲫⲏⲣⲓ ⲉⲧⲁⲩⲛⲁϫⲫⲱⲟⲙ ⲉⲩⲉ̀ⲧⲱⲟⲩⲛⲟⲩ ⲛ̀ⲧⲟⲩⲧⲁⲙⲉ ⲡⲟⲩⲱ̀ⲫⲏⲣⲉ

ⲉⲣⲱⲟⲩ ⲥⲟⲡⲱⲥ ⲛ̀ⲧⲟⲩⲭⲱ ⲛ̀ⲧⲟⲩⲥⲉⲗⲡⲓⲥ ⲇⲉⲛ ⲫⲧ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲱⲧⲉⲙⲉⲣⲧⲱⲃⲱ ⲙ̀ⲙⲁⲓⲉⲓⲛⲓ ⲛ̀ⲧⲉ ⲡⲥ̅ⲥ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲕⲱⲧ ⲛ̀ⲥⲁ ⲛⲉⲫⲉⲛⲧⲟⲗⲏ.

ⲛ̀ⲥⲟⲩⲟ̀ ⲇⲉ ⲁⲛⲛⲁⲉⲓⲙⲓ ⲉ̀ⲧⲁⲕⲣⲓⲃⲓⲁ ⲙ̀ⲫⲏ ⲉⲧⲉⲛⲕⲱⲧ ⲛ̀ⲥⲱⲟⲩ ⲟⲣⲑⲱⲥ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲡⲉⲭⲱⲙ ⲙ̀ⲙⲓⲇⲉⲗⲗⲟⲓ ⲉⲑⲟⲩⲁⲃ ⲉⲑⲃⲉ ⲙⲏ ⲉⲧⲁⲩ[ⲉⲣ]ⲓⲥⲧⲟⲣⲓⲁ ⲙ̀ⲙⲟⲟⲩ ⲛ̀ⲇⲏⲧⲟ ⲉⲑⲃⲉ ⲡⲁⲓⲁⲩⲓⲟⲥ ⲉⲧⲉⲡⲉⲣϣⲁⲓ ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ ⲟⲩⲟⲥ ⲡⲁⲓⲭⲱⲙ ⲫⲁⲓ ⲉⲧⲁⲩⲉⲣⲡ̀ⲕⲉⲧⲣⲉⲛϥ ⲍⲉ ⲡⲁⲣⲁⲗⲓⲥⲟⲥ ⲟⲩⲟⲥ ⲗⲓⲕⲉⲱⲥ ⲕⲁⲧⲁ ϕⲣⲏⲧ ⲉⲧⲥ̀ⲇⲏⲟⲩⲧ ⲟⲩⲟⲥ ⲉⲧⲉⲣⲡ̀ⲣⲉⲡⲓ ⲕⲁⲗⲱⲥ ⲟⲩⲛ ⲁⲩⲙⲟⲩⲧ ⲉ̀ⲣⲟϥ ⲉ̀ⲡⲁⲓⲣⲁⲛ ⲕⲉ ⲅⲁⲣ ⲇⲉⲛ ⲧⲟⲡⲟⲙⲁⲥⲓⲁ ⲛ̀ⲛⲓⲁⲅⲓⲟⲥ ⲉⲧⲥ̀ⲇⲏⲟⲩⲧ ⲉ̀ⲡⲁⲓⲡⲁⲣⲁⲗⲓⲥⲟⲥ ⲛⲉⲙ ⲯⲩⲭⲟⲛ ϕⲁⲓ ⲉⲧⲁϥⲙⲟⲩ ⲡⲁⲛⲧⲱⲥ ⲛ̀ⲭⲉ ⲡⲓⲛⲓϣⲧ ⲙ̀ⲡⲁⲣⲁⲗⲓⲥⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟϥ ⲟⲩⲟⲥ ⲉⲧⲓ ⲟⲛ ⲱⲁ ⲧⲛⲟⲩ ⲛⲉⲙ ⲱⲁ ⲧⲥⲩⲛⲧⲉⲗⲓⲁ ⲛ̀ⲧⲉ ⲡⲁⲓⲉⲱⲛ ⲫ̀ⲛⲁⲕⲏⲛ ⲁⲛ ⲛ̀ⲭⲉ ⲡⲁⲓⲭⲱⲙ ⲛⲟⲩⲱⲧ ⲫⲁⲓ ⲉϥⲥⲟⲃⲧ ⲏⲅⲁⲡⲏⲩⲭⲏ ⲟⲛ ⲛⲟⲩⲗⲱⲣⲟⲛ ⲙ̀ⲫⲧ ⲙⲛ ⲉⲃⲛⲁⲱⲛϩ ⲛ̀ⲕⲁⲗⲱⲥ ⲉⲃⲟⲗⲅⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲇⲏⲧⲟ ⲛⲟⲩⲉ̀ⲙⲓ ⲇⲉⲛ ⲟⲩⲇⲓⲁⲕⲣⲓⲥⲓⲥ ⲙ̀ⲙⲏ ⲉⲃⲟⲗⲙⲱⲡⲓ ⲛⲟⲩⲉⲣϕⲉⲓ ⲛ̀ⲧⲉ ⲡⲓⲡⲛ̅ⲁ ⲉⲃⲟⲗⲁⲃ ⲟⲩⲟⲥ ⲉ̀ⲱⲁⲙⲡⲓ ⲉ̀ⲧⲉⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲙ̀ⲡⲓⲙⲱⲛϩ ⲛⲉⲛⲉⲥ ⲉ̀ⲃⲟⲗ ⲅⲓⲧⲉⲛ ⲛⲟⲭⲥ ⲛ̀ⲛⲓⲡⲣⲁⲍⲓⲥ (-ⲏ̅-) ⲛⲉⲙ ⲛⲓⲇⲁⲓⲟⲓ ⲛⲟⲩⲭⲁⲓ ⲛ̀ⲧⲉ ⲛⲓⲫⲱⲥⲧⲏⲣ ⲉⲧⲥ̀ⲇⲏⲟⲩⲧ ⲅⲓⲱⲧϥ.

ⲉⲧⲉ ⲛⲁⲓ ⲛⲉ ⲁⲃⲃⲁ ⲡⲁⲩⲗⲉ ⲡⲓⲛⲓϣⲧ ⲛⲉⲙ ⲁⲃⲃⲁ ⲁⲛⲧⲱⲛⲓ ⲁⲃⲃⲁ ⲡⲁⲗⲁⲙⲱⲛ ⲛⲉⲙ ⲁⲃⲃⲁ ⲡⲁϣⲱⲙⲓ ⲁⲃⲃⲁ ⲅⲱⲣⲓⲟⲥ ⲛⲉⲙ ⲁⲃⲃⲁ ⲡⲉⲧⲣⲱⲛⲓⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛⲉⲙ ⲁⲃⲃⲁ ⲙⲱⲛⲁ ⲁⲃⲃⲁ ⲁⲙⲟⲩⲛ ⲁⲃⲃⲁ ⲙⲁⲧⲟⲓ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⲡⲓⲛⲓϣⲧ ⲛⲉⲙ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲟⲛ ⲁⲃⲃⲁ ⲓⲥⲓⲇⲱⲣⲟⲥ ⲛⲉⲙ ⲁⲃⲃⲁ ⲡⲁⲙⲱ ⲁⲃⲃⲁ ϫⲓⲱⲱⲓ ⲛⲉⲙ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲁⲃⲃⲁ ⲙⲱⲩⲥⲏ ⲛⲉⲙ ⲁⲃⲃⲁ ⲣⲱⲙⲁⲛⲟⲥ ⲁⲃⲃⲁ ⲓⲱⲥⲏϕ ⲛⲉⲙ ⲁⲃⲃⲁ ϫⲣⲟⲙⲓ ⲁⲃⲃⲁ ⲃⲛⲥⲁⲣⲓⲱⲛ ⲛⲉⲙ ⲁⲃⲃⲁ ⲡⲟⲓⲙⲏⲛ ⲁⲃⲃⲁ ⲁⲣⲥⲉⲛⲓ ⲛⲉⲙ ⲁⲃⲃⲁ ⲡⲁⲫⲛⲟⲩⲑⲓ ⲁⲃⲃⲁ ⲕⲗⲁⲣⲓⲱⲛ ⲛⲉⲙ ⲁⲃⲃⲁ ⲉϥⲣⲉⲙ ⲡⲓⲥⲧⲣⲟⲥ ⲁⲃⲃⲁ ⲉⲩⲁⲅⲣⲓⲟⲥ ⲁⲃⲃⲁ ⲥⲓⲟⲩⲗⲟⲩⲁⲛⲟⲥ ⲁⲃⲃⲁ ⲍⲏⲛⲱⲛ ⲛⲉⲙ ⲁⲃⲃⲁ ⲥⲉⲛⲟⲩⲑⲓ ⲁⲃⲃⲁ ⲏⲥⲁⲓⲁⲥ ⲛⲉⲙ ⲁⲃⲃⲁ ⲡⲉⲧⲣⲟⲥ ⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲁⲃⲃⲁ ⲗⲟⲩⲕⲓⲟⲥ ⲛⲉⲙ ⲁⲃⲃⲁ ⲗⲟⲩⲥⲓⲛⲟⲥ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲙ̀ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲧⲉⲡⲉⲣϣⲁⲓ ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ ⲫⲛ ⲉⲃⲟⲩⲁⲃ ⲛ̀ⲏⲅⲟⲩⲙⲉⲛⲟⲥ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ.

ⲉⲟⲩⲁⲓ ⲣⲱ ⲍⲱϥ ⲟⲛ ⲡⲉ ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲟⲩⲥⲱⲧⲡ ⲡⲉ ⲉⲇⲏⲡ ⲉⲇⲟⲩⲛ ⲉⲧⲥⲩⲛⲟⲇⲓⲁ ⲙ̀ⲡⲭⲟⲣⲟⲥ ⲛ̀ⲛⲁⲓⲁⲣⲓⲟⲥ ⲉⲧⲁⲛⲧⲁⲟⲩⲉ ⲛⲟⲩⲣⲁⲛ ⲛⲉⲙ ⲛ̀ⲕⲉⲥⲉⲡⲓ ⲟⲛ ⲛ̀ⲛⲏ ⲉⲃⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲟⲩⲍⲓⲥⲟⲟ ⲍⲱϥ ⲛⲉⲙⲙⲟⲟⲩ ⲡⲉ ⲇⲉⲛ ⲡⲓⲧⲁⲓⲟ ⲛⲉⲙ ⲫⲃⲉϫⲉ ⲙ̀ⲡⲓϫⲱⲗⲟⲙ (-ⲏ-) ⲛ̀ⲧⲉ ⲧⲁⲓⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲛⲟⲩⲱⲧ ⲛ̀ⲧⲉ ⲧⲁⲣⲉⲧⲏ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲃⲏⲉ ⲡⲓⲣⲏⲧ ⲉⲧⲁϥⲉⲣⲙⲉⲧⲉϫⲓⲛ ⲛ̀ⲛⲓⲍⲙⲟⲧ ⲉⲃⲏⲁⲁⲩ ⲛ̀ⲧⲉ ⲧⲁⲣⲉⲧⲏ ⲙ̀ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲙ̀ⲙⲟⲟⲩ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲙⲁⲓ ⲇⲁⲥϥ ⲉϥⲉⲣⲗⲁⲙⲡⲣⲟⲫⲟⲣⲓⲁ ⲙ̀ⲡⲓⲙⲓⲱⲧ ⲛ̀ⲍⲟⲡⲗⲟⲛ ⲉⲧⲭⲟⲣ ⲛ̀ⲧⲉ ⲡ̀ⲭ̅ⲥ̅ ⲉⲧⲉ ⲡⲓⲱⲉⲃⲓⲟ ⲡⲉ ⲇⲉⲛ ⲛⲉϥⲍⲏⲃⲏ ⲧⲏⲣⲟⲩ ⲱⲁⲧⲉϥⲱⲁⲱⲙ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣϥ ⲉⲧⲉ ⲡⲉϥⲃⲓⲃⲗⲓⲟⲛ ⲧⲏⲣϥ ⲁⲱⲣ ⲛ̀ⲥⲱϥ ⲉⲧⲉ ⲫⲁⲓ ⲡⲉ ⲛ̀ⲧⲁⲍⲟ ⲉⲣⲁⲧⲕ ⲙ̀ⲡ̀ⲭⲱⲕ ⲛ̀ⲧⲙⲉⲧⲧⲉⲗⲓⲟⲥ ⲛ̀ⲥⲁⲭⲓ ⲙⲉⲛ ⲙ̀ⲡⲓⲛ̀ⲣⲟⲟⲓⲙⲓⲟⲛ ⲙⲁⲣⲉⲫⲟⲣⲓ ⲱⲁ ⲡⲁⲓⲙⲁ ⲉⲃⲉⲫⲉⲃⲱⲣⲡ ⲉⲃⲟⲗ ⲁⲡⲟⲙⲉⲣⲱⲥ ⲙ̀ⲡⲓⲑⲉⲛⲥⲁⲩⲣⲟⲥ ⲛ̀ⲁⲅⲁⲑⲟⲥ ⲛ̀ⲧⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲉⲟⲩⲍⲏⲟⲩ ⲙ̀ⲡⲓⲙⲁ ⲧⲏⲣϥ.

2. ⲡⲉⲛⲧⲣⲓⲥⲙⲁⲕⲁⲣⲓⲟⲥ ⲟⲩⲛ ⲛ̀ⲓⲱⲧ ⲙ̀ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲟⲩⲟⲍ ⲛ̀ⲍⲏⲧⲟⲩⲙⲉⲛⲟⲥ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲁⲩϫⲟⲥ ⲱ ⲛⲁⲙⲉⲛⲣⲁϥ ⲧⲉϥⲡⲁⲧⲣⲓⲁ ⲇⲉ ⲟⲩⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲟⲩⲧⲙⲏ ⲛ̀ⲧⲉ ⲛ̀ⲑⲉⲟⲥ ⲡⲉⲙϫⲉ ⲧⲡⲟⲗⲓⲥ ⲉⲧⲧⲥⲱⲓⲧ ⲛ̀ⲧⲉ ⲫⲙⲁⲣⲛⲉ ⲙ̀ⲫⲏⲙ ⲉⲡⲉϥⲣⲁⲛ ⲡⲉ ⲧⲥⲛ ⲕⲁⲧⲁ ⲑⲙⲉⲧⲉⲩⲅⲉⲛⲛⲏⲥ ⲇⲉ ⲙ̀ⲡⲟⲩⲓ ⲛ̀ⲧⲁⲣⲉⲧⲏ ⲟⲩⲙⲉⲧⲣⲟⲡⲟⲗⲓⲧⲏⲥ ⲡⲉ ⲛ̀ⲧⲉ ⲡⲓⲫⲏⲟⲩⲓ. ⲕⲁⲧⲁ ⲧⲉⲩⲡⲟⲣⲓⲁ ⲇⲉ ⲛ̀ⲑⲉⲙⲉⲧⲣⲁⲙⲁⲟ ⲙ̀ⲡⲁⲓⲃⲓⲟⲥ ⲟⲩⲣⲏⲕⲓ ⲡⲉ ⲟⲩⲟⲍ ⲛⲁⲫⲉⲣⲇⲁⲉ̀ ⲅⲁⲣ ⲡⲉ ⲁⲗⲗⲁ ⲡⲉϫⲁϥ ϫⲉ ⲡⲓⲣⲏⲕⲓ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲁϥⲥⲟⲧⲡⲟⲩ ⲛ̀ϫⲉ ⲫⲧ ⲛ̀ⲣⲁⲙⲁⲟ ⲇⲉⲛ ⲡ̀ⲭ̅ⲥ̅ ⲉⲛⲓⲣⲓ ⲛ̀ⲍⲁⲛⲕⲉϫⲱⲟⲩⲛⲓ ⲛ̀ⲍⲟⲩⲟ ⲇⲉⲛ ⲛ̀ⲑⲥⲓ ⲛⲛⲓⲍⲙⲟⲧ ⲛ̀ⲧⲉ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲃⲟⲩⲁⲃ ⲙⲁⲗⲓⲥⲧⲁ ϫⲉ ⲧⲁⲣⲉⲧⲏ ⲉⲥⲛⲏ ⲁⲛ ⲉⲟⲩⲧⲉⲛⲟⲥ ⲉϥⲧⲥⲱⲓⲧ (-ⲓ-) ⲓⲉ ⲟⲩⲁⲓ ⲉⲑⲉⲣⲉⲩⲁⲩⲛⲉⲓⲙ ⲇⲉⲛ ⲧⲙⲉⲧⲣⲁⲙⲁⲟ ⲛ̀ⲧⲉ ⲡⲁⲓⲃⲓⲟⲥ ⲟⲩⲟⲍ ⲉⲥⲫⲏⲧ ⲉⲃⲟⲗ ⲙ̀ⲫⲏ ⲉⲧⲙⲟⲡ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲍⲏⲕⲓ ⲁⲗⲗⲁ ⲉⲙⲁⲩϫⲉⲙ ⲧⲁⲣⲉⲧⲏ ⲇⲉⲛ ⲟⲩⲯⲩⲭⲏ ⲙ̀ⲙⲁⲓⲛⲟⲩⲧ ⲑⲁⲓ ⲉⲧⲥⲱⲧⲡ ⲛⲁⲥ ⲇⲉⲛ ⲧⲉⲥⲛ̀ⲛⲟⲙⲙⲏ ⲉⲩⲛⲁⲙⲟⲩⲉ ⲙ̀ⲙⲏⲛ ⲙ̀ⲙⲟⲥ ⲉⲓⲣⲓ ⲙ̀ⲡⲓⲁⲅⲁⲑⲟⲛ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲕⲁⲧⲁ ⲟⲩⲥⲙⲟⲧ ⲛⲟⲩⲱⲧ ⲕⲁⲛ ⲟⲩⲍⲏⲕⲓ ⲡⲉ ⲕⲁⲛ ⲟⲩⲣⲁⲙⲁⲟ ⲡⲉ ⲟⲩⲟⲍ ⲫⲁⲓ ⲧⲉⲛⲉⲙⲓ ⲉⲣⲟϥ ⲇⲉⲛ ⲫⲃⲓⲟⲥ ⲛ̀ⲛⲉⲛⲓⲟⲧ ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲃⲟⲩⲁⲃ ⲛⲉⲙ ⲛ̀ⲕⲉⲥⲉⲡⲓ ⲛ̀ⲛⲏ ⲉⲃⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ. ⲛⲉⲛⲓⲟⲧ ⲟⲩⲛ

ⲙⲡⲁⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲱ ⲡⲁⲙⲉⲛⲣⲁⲧ ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲁⲩϫⲟⲥ ⲉⲃⲏⲏⲧⲟⲩ ⲥⲁⲛⲉⲩⲥⲉⲃⲏⲥ ⲉⲡⲓⲥⲟⲩⲟ̀ ⲛⲉ ⲉⲩⲉⲣⲥⲟⲩ ⲧⲁϫⲣⲏ ⲙ̀ⲙⲟⲩ ⲛⲁⲓ ⲙⲉⲛ ⲁⲫⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲛⲱⲟⲩ ⲙ̀ⲡⲉ ⲫⲧ ⲛ̀ⲁⲙⲏⲣⲓ ⲃ̅ ⲙ̀ⲡⲥⲱⲟⲩⲧ. ⲡⲓⲛⲓⲱⲧ ⲇⲉ ⲧⲁⲉⲓ ⲡⲓϫⲣⲟⲛⲟⲥ ⲛⲉⲙ ⲧⲥⲩⲛⲓⲕⲓⲁ ⲙ̀ⲡⲥⲱⲙⲁⲧⲓⲕⲏ ⲁⲫⲱⲡⲓ ⲥⲱⲕ ⲟⲛ ⲛ̀ⲟⲩⲥⲱⲧⲡ ⲙ̀ⲙⲟⲩⲛⲁⲭⲟⲥ ⲉⲛⲧⲁⲩⲉ̀ ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲉ ⲡⲓⲥⲁϫⲓ ⲛⲁⲟⲩⲉⲛⲍ ⲫⲁⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲁⲛⲱⲁⲛⲙⲟⲱⲓ ⲉ̀ⲧⲃⲏ. ⲡⲓⲕⲟⲩϫⲓ ⲇⲉ ⲟⲛ ⲟⲙⲓⲱⲥ ⲧⲁⲉⲓ ⲡⲓϫⲣⲟⲛⲟⲥ ⲛⲉⲙ ⲧⲥⲩⲛⲓⲕⲓⲁ ⲙ̀ⲡⲥⲱⲙⲁⲧⲓⲕⲏ ⲡⲉⲛⲓⲱⲧ ⲛ̀ⲇⲓⲕⲁⲓⲟⲥ ⲡⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ.

3. ⲇⲉⲛ ⲧⲙⲉⲧⲥⲁⲃⲉ ⲛⲉⲙ ⲡⲓⲕⲁⲧ ⲉⲧⲱⲉⲡⲱⲱⲡ ⲟⲩⲛⲓⲱⲧ ⲇⲉⲛ ⲡⲥⲁⲓⲥⲓ ⲛ̀ⲧⲁⲣⲉⲧⲏ ⲟⲩⲟⲍ ⲇⲉⲛ ⲡⲭⲓⲙⲏⲣⲉⲫⲉⲣⲇⲉⲗⲗⲟ ⲇⲉ ⲇⲉⲛ ⲡⲓⲉⲙⲓ ⲙ̀ⲙⲏⲓ ⲇⲁϫⲣⲏ ⲙ̀ⲡⲓⲥ̀ϫⲓⲙ ⲉⲩⲧ ⲁⲓⲁⲓ ⲙ̀ⲙⲏⲏⲓ ⲇⲉⲛ ⲡⲓⲗⲟⲅⲓⲥⲙⲟⲥ ⲉⲧⲥ̀ⲟⲟⲥⲓ ⲕⲁⲧⲁ ⲫⲧ (–ⲓⲁ̅–) ⲉⲩⲧ ⲛ̀ⲧⲟⲧⲩ ⲙ̀ⲡⲓⲍⲙⲟⲧ ⲛ̀ⲧⲉ ⲡⲥ̅ⲥ̅ ⲕⲁⲧⲁ ⲫⲛⲟⲛⲓⲁ ⲙ̀ⲡⲉⲩⲣⲁⲛ. ⲫⲁⲓ ⲟⲛⲧⲱⲥ ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲁⲩϫⲟⲥ ⲉⲃⲏⲏⲧⲩ ⲥⲱⲥ ⲉ̀ⲡⲁⲣⲧⲉⲗⲓⲁ ⲙⲉⲛ ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲕⲁⲧⲁ ⲟⲩⲱⲟⲣⲡ ⲛ̀ⲉⲙⲓ ⲛ̀ⲧⲉ ⲫⲧ ⲫⲁⲓ ⲉⲧⲉⲣϫⲟⲣⲏⲅⲓⲁ ⲛ̀ⲛⲉⲩⲍⲙⲟⲧ ⲙ̀ⲡⲉⲩⲥⲱⲛⲧ ⲧⲏⲣⲩ ⲁⲧⲃⲛⲉ ⲫⲑⲟⲛⲟⲥ ⲁⲩⲧⲟⲩⲃⲟⲩ ⲛ̀ⲑⲟⲩ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲓⲥⲭⲉⲛ ⲉⲩⲇⲉⲛ ⲧ̀ⲧⲡⲓ ⲛ̀ⲧⲉ ⲡⲉⲩⲓⲱⲧ ⲁⲩⲫⲟⲣϫⲩ ⲉ̀ⲃⲟⲗ ⲓⲥⲭⲉⲛ ⲉⲩⲇⲉⲛ ⲉ̀ⲛⲉϫⲓ ⲛ̀ⲧⲉ ⲧⲉⲩⲙⲁⲩ ⲟⲩⲟⲍ ⲁⲩⲥⲟⲧⲡⲩ ⲙⲁⲗⲓⲥⲧⲁ ⲓⲥⲭⲉⲛ ⲉⲩⲇⲉⲛ ⲓ̅ⲏ̅ ⲛ̀ⲣⲱⲙⲡⲓ. ⲁⲩⲥⲁⲭⲓ ⲛⲉⲙⲁⲩ ⲥⲱⲕ ⲛⲟⲏⲧⲟⲥ ⲛ̀ⲭⲉ ⲫⲧ ⲇⲉⲛ ⲟⲩⲉⲛⲉⲣⲅⲓⲁ ⲛ̀ⲧⲉ ⲟⲩⲉⲥⲑⲏⲥⲓⲥ ⲙ̀ⲡⲛ̅ⲁ̅ⲧⲓⲕⲏ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲩ ϫⲉ ⲁⲙⲟⲩ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲡⲉⲕⲕⲁⲍⲓ ⲛⲉⲙ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲧⲉⲕⲥⲩⲛⲉⲛⲓⲁ ⲁⲙⲟⲩ ⲉ̀ⲡⲧⲱⲟⲩ ⲙ̀ⲡⲓⲍⲟⲥⲉⲙ ⲉⲧⲉ ⲱⲓⲛⲧ ⲡⲉ ⲡⲓⲙⲁ ⲉ̀ⲱⲁⲣⲱⲓ ⲛ̀ⲛⲓⲍⲏⲧ ⲛⲉⲙ ⲛⲓⲙⲉⲩⲓ ⲛ̀ⲇⲏⲧⲩ ⲇⲉⲛ ⲟⲩⲗⲓⲁⲕⲣⲓⲥⲓⲥ ⲙ̀ⲙⲏⲓ ⲕⲁⲧⲁ ⲫⲛⲟⲛⲓⲁ ⲙ̀ⲡⲉⲩⲣⲁⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲫⲙⲙⲁⲩ ⲛ̀ⲭⲉ ⲡⲓⲍⲙⲟⲧ ⲙ̀ⲡⲛ̅ⲁ̅ⲧⲓⲕⲟⲛ ⲉⲧⲭⲟⲩⲕⲉⲣ ⲛ̀ⲛⲓⲯⲩⲭⲏ ⲛⲉⲙ ⲧⲍⲓⲣⲏⲛⲏ ⲉⲧⲭⲏⲕ ⲉ̀ⲃⲟⲗ ⲡⲓⲙⲁ ⲉⲧⲉⲥⲙⲁⲁⲩ ⲛ̀ⲭⲉ ⲧⲭⲓⲙⲱⲛⲓ ⲧⲏⲣⲥ ⲛⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲥⲉⲣⲡⲟⲗⲓⲧⲉⲩⲉⲥⲑⲉ ⲛ̀ⲇⲏⲧⲩ ⲛ̀ⲭⲉ ⲧⲁⲅⲁⲡⲏ ⲛ̀ⲧⲉⲗⲓⲟⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲥⲙⲁⲁⲩ ⲛ̀ⲭⲉ ⲧⲥⲟⲫⲓⲁ ⲛⲉⲙ ⲧⲧⲛ̀ⲱⲥⲓⲥ ⲛⲉⲙ ⲧⲑⲉⲟⲗⲟⲅⲓⲁ ⲛ̀ⲧⲉ ⲛⲓⲗⲟⲅⲓⲙⲁ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲛ̀ⲧⲉ ⲡⲓⲛⲁⲍⲧ ⲛ̀ⲧⲣⲓⲁⲧⲓⲕⲟⲛ ⲟⲩⲟⲍ ⲛⲁⲡⲟⲥⲧⲟⲗⲓⲕⲟⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲥⲙⲁⲁⲩ ⲛ̀ⲭⲉ ⲧⲡⲉⲗⲉⲩⲥⲓⲥ ⲧⲏⲣⲥ {ⲧⲏⲣⲥ} (–ⲓⲃ̅–) ⲛ̀ⲧⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ ⲛⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲫⲱⲛⲧ ⲛⲏⲓ ⲙ̀ⲙⲟⲩ

ⲛⲁⲉ ⲡⲓⲥⲑⲁⲙⲟⲩϥ ⲛⲧⲉ ⲛⲓⲙⲟⲩⲙⲟⲩⲙ ⲉⲧⲥⲟⲧⲡ ⲉⲧⲉ ⲛⲓⲯⲩⲭⲏ ⲛⲧⲉ ⲛⲓⲁⲅⲓⲟⲥ ⲛⲉ ⲛⲁⲓ ⲉⲧⲧⲟⲩⲃⲏⲟⲩⲧ ⲙ̀ⲡⲁⲙ̀ⲑⲉ ⲟⲩⲟⲟⲩ ⲡⲁⲗⲓⲛ ϣⲛⲁϣⲱⲡⲓ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲕ ⲟⲛ.

ⲉ̀ⲃⲟⲗ ⲟⲩⲛ ϩⲉⲛ ⲛⲁⲓ ⲛⲉⲙ ⲛⲏ ⲉⲧⲟⲛⲓ ⲙ̀ⲙⲟⲟⲩ ϩⲓⲧⲉⲛ ϥⲛ ⲉⲃⲟⲗϩⲉⲙ ⲙ̀ⲙⲟⲟⲩ ⲟⲩⲟⲟⲩ ⲉⲧϭⲓⲙⲓⲧ ϩⲁϫⲱϥ ϥⲧ ϣⲁ ⲡⲓϣⲁϥⲉ ⲉⲃⲟⲩⲁⲃ ⲁϥϣⲁϣⲛⲓ ⲉⲩⲕⲉⲣⲱⲥ ⲙ̀ⲡⲉ̀ⲙⲟⲩ ⲛ̀ⲧⲁⲩⲁⲡⲏ ⲉⲧϫⲛⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ϯⲧⲉⲛⲉⲁ̀ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲟⲩⲟⲟⲩ ⲉⲧⲉ̀ⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ⲧⲉ ⲛⲉⲛⲓⲟϯ ⲉⲃⲟⲩⲁⲃ ⲛⲁ ⲛ̀ⲏⲓ ⲛ̀ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲛⲓϣϯ ϯⲧⲉⲛⲉⲁ̀ ⲉⲧⲕⲱϯ ⲛ̀ⲥⲁ ⲡ̅ⲥ̅ ⲟⲩⲟⲟⲩ ⲉⲧⲕⲱϯ ⲛ̀ⲥⲁ ⲛ̀ⲍⲟ ⲙ̀ⲙⲫϯ ⲛ̀ⲓⲁⲕⲱⲃ ⲕⲁⲧⲁ ⲡⲥⲁⲣⲝ ⲙ̀ⲡⲓⲍⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲇⲁⲩⲓⲇ ⲉ̀ⲃⲟⲗ ϩⲉ ⲍⲓⲧⲉⲛ ϯⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲙ̀ⲡⲟⲩⲟⲉⲓⲣⲉ ⲛ̀ⲁⲅⲅⲉⲗⲓⲕⲟⲛ ϥⲁⲓ ⲉⲧⲙⲟⲩ ϩⲉⲛ ⲟⲩⲙⲉⲧⲣⲉⲙⲣⲁⲩⲙ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲛⲉⲙ ⲡ̀ⲕⲁⲣⲡⲟⲥ ⲛ̀ⲛⲟⲩⲡⲟⲗⲏⲧⲓⲁ ⲉⲧⲟⲓ ⲛⲟⲩⲁⲟ ⲛ̀ⲣⲏϯ ⲛ̀ⲧⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲃⲟⲩⲁⲃ ⲟⲩⲟⲟⲩ ⲥ̀ⲭⲉⲗⲟⲛ ⲉ̀ⲭⲟⲥ ϩⲉⲛ ⲟⲩⲥⲓⲛⲧⲟⲙⲓⲁ ⲛⲁⲍⲣⲉⲛ ⲧⲟⲩⲁⲛⲁⲥⲧⲣⲟⲫⲏ ⲛⲉⲝⲉⲣⲉⲧⲟⲥ ϫⲉ ⲉⲛⲉⲥⲱⲟⲩ ⲛⲉ ⲛⲓⲁⲩⲗⲟⲩ ⲛ̀ⲓⲁⲕⲱⲃ ⲛⲉⲙ ⲛⲉⲛⲥ̀ⲕⲩⲛⲏ ⲙ̀ⲡⲓⲥ̅ⲭ̅ ⲙ̀ⲙⲫϯ ⲙ̀ⲡⲓⲡⲁⲣⲁⲗⲩⲥⲓⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟⲩ.

4. ⲉ̀ⲃⲟⲗ ϩⲉ ϩⲉⲛ ⲛⲁⲓⲁⲅⲓⲟⲥ ⲛⲁⲓ ⲕⲁⲧⲁ ϯⲣⲏϯ ⲉⲧⲥ̀ϧⲏⲟⲩⲧ ⲁⲩⲉⲣⲕⲁⲧⲁⲛⲧⲁⲛ ⲟⲩⲟⲟⲩ ⲁⲩϣⲁϣⲛⲓ (-ⲓ̅ⲏ̅-) ⲉⲟⲩⲛⲓϣϯ ⲛ̀ⲗⲟⲕⲓⲙⲟⲥ ⲛ̀ϧⲉⲗⲗⲟ ⲟⲩⲟⲟⲩ ⲉⲟⲩⲥ̀ⲡⲟⲩⲇⲉⲟⲥ ⲡⲉ ⲉⲡⲓⲍⲟⲩⲟ̀ ϩⲉⲛ ⲧⲡⲣⲁⲕⲧⲏ ⲛ̀ⲧⲙⲉⲧϣⲁⲛϣⲉ ⲛⲟⲩⲧ ⲟⲩⲟⲟⲩ ⲟⲩⲍⲓⲕⲁⲛⲟⲥ ⲡⲉ ⲉⲯⲁⲛⲟⲩϣϥ ϩⲉⲛ ⲛⲓⲙⲟⲙⲟⲥ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲉⲧⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲡⲉ ⲡⲓⲣⲉⲙⲡⲉⲙϫⲉ ⲉⲟⲩⲛⲟⲙⲁⲥⲧⲟⲥ ⲡⲉ ⲍⲱϥ ϩⲉⲛ ⲛⲉⲛⲓⲟϯ ⲉⲃⲏⲉ ⲡⲥⲁⲣⲝⲓ ⲛ̀ⲧⲉϥⲁⲣⲉⲧⲏ. ϥⲛ ϩⲉ ⲉⲃⲛⲁⲍⲓⲧⲟⲧϥ ⲉⲥ̀ϧⲉ ϥⲃⲓⲟⲥ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ϥⲁⲓ ⲇⲛⲁⲉⲣϫⲣⲓⲁ ⲡⲁⲛⲧⲱⲥ ⲛⲟⲩⲓⲥⲧⲟⲣⲓⲁ ⲉⲥⲟⲩⲱϣ ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲁϣⲱ ⲟⲙⲱⲥ ϩⲉ ⲍⲓⲧⲉⲛ ⲃ̅ϯ ⲛⲉⲙ ⲅ̅ϯ ⲛⲁⲣⲉⲧⲏ ⲛ̀ⲧⲁϥ ⲉⲧⲉⲛⲛⲁϫⲟⲧⲟⲩ ⲁⲣⲉϣⲁⲛ ⲡⲓⲥⲁⲣⲝⲓ ⲉⲣⲡⲣⲟⲕⲟⲡⲧⲓⲛ ⲇⲛⲁⲟⲩⲱϣϩ ⲉ̀ⲃⲟⲗ ⲛⲁⲍⲣⲉⲛ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϫⲉ ⲟⲩⲧⲉⲗⲓⲟⲥ ⲡⲉ ⲟⲩⲟⲟⲩ ⲑⲛⲏⲕ ⲉ̀ⲃⲟⲗ ⲛⲁⲍⲣⲉⲛ ϥⲧ ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ.

ⲟⲩⲟⲟⲩ ⲡⲁⲓⲫⲱⲥⲧⲏⲣ ϫⲉ ⲟⲩⲛ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁϥϫⲱⲓⲛⲓ ⲉ̀ⲣⲟϥ ⲛⲏⲉ ⲡⲉⲛⲡⲁⲛⲁⲩⲓⲟⲥ ⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ. ⲁϥϣⲉⲛϥ ϩⲉ ⲛⲏⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲉⲁϫⲱ

ⲙⲙⲟⲥ ⲛⲁϥ ⲭⲉ ⲡⲁϣⲏⲣⲓ ⲡⲓϫⲛⲁⲩⲙⲟⲥ ⲙⲡⲁⲓⲙⲓϣⲧ ⲛ̀ⲁⲅⲓⲁⲥⲧⲏⲙⲁ ⲉⲧⲁϩⲁⲓϥ ϣⲁⲣⲟⲛ ⲧⲉϥⲭⲣⲓⲁ ⲟⲩ ⲧⲉ.

ⲁϥⲉⲣⲟⲩⲱ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲉϧⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ϩⲉⲛ ⲟⲩⲛⲓϣⲧ ⲛ̀ⲧⲉⲃⲓⲟ ⲉⲣⲉ ⲛⲉϥⲉⲣⲙⲱⲟⲩⲓ̀ ϣⲟⲩⲟ̀ ⲉⲭⲉⲛ ⲛⲉϥⲟⲩⲟϩⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲓⲥⲭⲉ ⲫⲟⲩⲱϣ ⲙ̀ⲡ̅ⲥ̅ ⲡⲉ ⲉⲓⲟⲩⲱϣ ⲉⲉⲣⲙⲟⲛⲁⲭⲟⲥ ϩⲱ (-ⲓ̅ⲁ̅-) ⲟⲩⲟϩ ⲛ̀ⲧⲁⲙⲛ̀ⲧⲣⲱϥ ⲛ̀ϣⲱⲙⲡⲓ ⲉⲓⲛⲡ ϩⲱ ⲉ̀ϫⲟⲣⲟⲥ ⲛ̀ⲧⲉⲧⲉⲛⲙⲉⲧⲁⲩⲓⲟⲥ ⲭⲉ ⲛ̀ⲑⲱⲧⲉⲛ ⲟⲩⲁⲁⲩⲉⲛⲟⲥ ⲉϥⲟⲩⲁⲃ ⲟⲩⲟϩ ⲉϥⲉ̀ⲙⲁⲣϣⲟⲩⲧ ϩⲉⲛ ⲡ̅ⲥ̅ ⲉⲃⲟⲗ ⲟⲩⲧⲉ ⲛ̀ⲕⲁϩⲓ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲁⲕϣⲁⲛϣⲩⲛϩ ⲉ̀ϧⲱⲓ ⲡ̅ⲥ̅ ⲛⲁⲧⲛⲓⲧ ⲛⲁⲕ ⲛ̀ϩⲙⲟⲧ ⲟⲩⲟϩ ⲡⲉⲕϩⲏⲧ ⲛⲁⲓ̀ⲧⲟⲛ ⲉ̀ϧⲱⲓ.

ⲁϥⲉⲣⲟⲩⲱ ⲛ̀ϧⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲁϥ ⲭⲉ ⲡⲁⲓϩⲱⲃ ϥⲁⲓ ⲉⲧⲉⲕⲥⲁϫⲓ ⲉ̀ⲣⲟϥ ⲡⲁϣⲏⲣⲓ ⲛⲉ ⲟⲩϩⲱⲃ ⲁⲛ ⲡⲉ ⲛ̀ⲧⲁⲓϩⲉ ⲁⲡⲗⲱⲥ ⲁⲗⲗⲁ ⲥ̀ϣⲉ ⲉ̀ϥⲛ ⲉⲃⲛⲁϥ ⲙ̀ⲡⲉϥⲟⲩⲟⲓ ⲉϩⲟⲟⲩⲛ ⲉ̀ⲡⲁⲓϩⲱⲃ ⲛⲁⲩⲁⲃⲟⲛ ϥⲁⲓ ⲛ̀ϣⲟⲣⲡ ⲙⲉⲛ ⲉϥⲉⲣϫⲣⲓⲁ ⲛⲟⲩⲛⲣⲟϩⲉⲣⲉⲥⲓⲥ ⲉⲥⲥⲟⲩⲧⲱⲛ ⲁⲧϩⲛⲉ ϩⲓ̀ ⲛ̀ⲣⲓⲕⲓ ⲉ̀ⲡⲧⲏⲣϥ ϩⲉⲛ ⲫⲟⲩⲱϣ ⲙ̀ⲙⲟϥ ⲛ̀ⲧⲉϥϩⲓ ⲛⲟⲩⲉⲃⲏⲓ ⲉⲥⲭⲏⲕ ⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲓϩⲃⲏⲟⲩⲓ ⲧⲏⲣⲟⲩ ⲛⲉϥⲗⲟⲟⲩ ⲟⲩⲟϩ ⲛⲁⲧⲟⲩⲧⲁϩ ⲛ̀ⲧⲉ ⲛ̀ϫⲁⲕⲓ ⲉϥϣⲟⲣϣⲉⲣ ⲛϩⲓⲥⲓ ⲛⲓⲃⲉⲛ ⲉⲧⲧⲱⲟⲩⲛ ⲙ̀ⲙⲟⲟⲩ ⲉ̀ϩⲣⲏⲓ ⲉϧⲉⲛ ⲡⲓⲉⲙⲓ ⲙ̀ⲙⲏⲓ ⲛ̀ⲧⲉ ⲫⲧ ⲉⲣⲉ ⲛⲉϥϩⲃⲏⲟⲩⲓ ⲧⲏⲣⲟⲩ ⲉⲣⲗⲁⲙⲡⲓⲛ ϩⲉⲛ ⲟⲩⲉⲙⲓ ⲕⲁⲧⲁ ⲫⲟⲩⲱϣ ⲙ̀ⲙⲟⲧ ϩⲉⲛ ⲟⲩⲉⲛⲧⲁϩⲓⲁ ⲉⲥⲉⲣⲛ̀ⲣⲉⲡⲓ ⲟⲩⲟϩ ⲉⲥⲧⲟⲙⲓ ⲉⲧⲧⲁϩⲓⲥ ⲛ̀ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ϩⲉⲛ ⲛϩⲓⲥⲓ ⲉϥⲉⲣⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓⲛ ⲫⲣⲟⲛⲓⲙⲟⲥ ⲛ̀ⲧⲁⲡⲟⲗⲁⲩⲥⲓⲥ ⲧⲏⲣⲥ ⲛ̀ⲛⲓⲛ̀ⲣⲟⲥⲟⲩⲥⲛⲟⲩ ⲉⲃⲏⲉ ⲛϩⲓⲙⲙⲟⲟⲩ ⲛ̀ⲛⲓⲁⲅⲁⲑⲟⲛ ⲉⲑⲙⲏⲛ ⲉⲃⲟⲗ.

5. ⲛⲁⲓ ⲇⲉ ⲉⲧⲁϥϫⲟⲧⲟⲩ ⲛⲁϥ ⲛ̀ϧⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲁϥϫⲁϥ ⲧⲉⲱⲥ (-ⲓ̅ⲉ̅-) ⲛ̀ⲑⲟⲟϥ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ϩⲉⲛ ⲟⲩⲙⲁ ⲙ̀ⲙⲁⲩⲧⲁ ⲟⲩⲟϩ ⲁϥⲙⲉ ⲛⲁϥ ϩⲱϥ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲉⲟⲩⲙⲁ ⲟⲩⲟϩ ⲁϥϭⲟⲗⲕⲉ ⲉ̀ⲣⲏⲓ ϩⲁ ⲡ̅ⲥ̅ ⲙ̀ⲡⲓⲉϫⲱⲣⲉ ⲧⲏⲣϥ ⲉⲧⲉⲙⲙⲁⲩ ϩⲉⲛ ϩⲁⲛⲧⲟ ⲉⲛⲟⲩ ⲛⲉⲙ ϩⲁⲛⲡⲣⲟⲥⲉⲩⲭⲏ ⲓⲥⲭⲉⲛ ⲣⲟⲩϩⲓ ϣⲁ ϣⲱⲣⲡ ⲉⲑⲣⲉϥϭⲱⲣⲡ ⲛⲁϥ ⲉⲃⲟⲗ ⲙ̀ⲫⲏ ⲉⲑⲣⲁⲛⲁϥ ⲉⲑⲃⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲙⲁⲗⲓⲥⲧⲁ ⲭⲉ ⲑⲁⲓ ⲣⲱ ⲧⲉ ⲧⲉϥⲥⲩⲛⲏⲑⲓⲁ ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲉⲱⲧⲉⲙⲉⲣ ϩⲓ̀ ⲛ̀ϩⲱⲃ ⲁⲧϩⲛⲉ ⲫⲟⲩⲱϣ ⲙ̀ⲙⲟⲧ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥϭⲱⲣⲡ ⲛⲁϥ ⲉⲃⲟⲗ ⲙ̀ⲙⲟⲧ ⲛⲑ

ⲉⲣⲁⲛⲁⲥ. ⲉⲧⲓ ⲇⲉ ⲉⲧⲯⲩⲭⲏ ⲇⲉⲛ ⲅⲁⲡⲉⲣⲙⲱⲟⲩⲓ ⲉⲧⲟⲩ ⲉⲣⲉⲧⲯⲁⲱⲙⲓ ⲉⲡⲉⲉⲧⲏⲙⲁ ⲉⲧⲁⲩⲇⲱⲙⲧ ⲉⲥⲓⲙⲓ ⲛ̀ⲁⲓ ⲡⲓⲉⲭⲱⲣⲥ ⲅⲛⲏⲡⲉ ⲓⲥ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡ̅ⲥ̅ ⲁⲩⲟⲩⲱ ⲉⲣⲁⲧⲟ ⲛⲁⲩⲣⲁⲩ ⲟⲩⲟⲩ ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲙ̀ⲡⲁⲓⲣⲛⲧ̀ ⲭⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲡ̅ⲥ̅ ⲡⲉⲑⲟⲩⲁⲩⲥⲁⲅⲙⲓ ⲛⲁⲕ ⲭⲉ ⲱⲉⲡ ⲡⲁⲓⲥⲟⲛ ⲉⲣⲟⲕ ⲇⲉⲛ ⲟⲩⲣⲁⲙⲱⲓ ⲭⲉ ⲁⲛⲟⲕ ⲡⲉ ⲉⲧⲁⲓⲟⲩⲟⲣⲡⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲭⲉ ⲡⲉⲩⲧⲁⲣ ⲛⲁⲥⲱⲓⲥⲓ ⲇⲉⲛ ⲟⲩⲱⲟⲩ ⲟⲩⲟⲩ ⲡⲉⲩⲕⲁⲣⲡⲟⲥ ⲛⲁⲩⲱⲙⲡⲓ ⲛⲏⲓ ⲛ̀ⲟⲩⲥⲃⲟⲓⲛⲟⲩⲉ ⲉⲧⲯⲏⲡ ⲙ̀ⲡⲁⲙ̀ⲧⲉⲟ ⲱⲁ ⲛⲓⲧⲉⲙⲉⲁ ⲧⲏⲣⲟⲩ. ⲛⲁⲓ ⲇⲉ ⲉⲧⲁⲩⲭⲟⲧⲟⲩ ⲛⲁⲣ̀ ⲏⲁⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲁⲩⲉⲣⲁⲑⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ ⲅⲁⲣⲟⲩ.

ⲉⲧⲁ ⲱⲱⲣⲡ ⲇⲉ ⲱⲱⲡⲓ ⲁⲩⲓ ⲅⲁ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲏⲁⲉ ⲡⲓⲇⲉⲗⲟ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲁⲙⲟⲓ (-ⲓⲍ̅-) ⲁⲩⲉⲣⲕⲁⲑⲏⲭⲓ ⲙ̀ⲙⲟⲩ ⲇⲉⲛ ⲡⲥⲁⲭⲓ ⲙ̀ⲫⲧ̀ ⲟⲙⲱⲥ ⲉⲩⲱⲱⲥⲉⲙ ⲙ̀ⲙⲟⲩ ⲉ̀ⲇⲟⲩⲛ ⲉⲛⲓⲁⲩⲱⲛ ⲉⲃⲣⲉⲩⲥⲉⲃⲧⲱⲧⲩ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲧⲉⲛⲛⲉⲟⲥ ⲉⲡⲓⲃⲱⲧⲥ ⲛ̀ⲧⲉ ⲛⲓⲭⲁⲭⲓ ⲛ̀ⲁⲟⲣⲁⲧⲟⲛ ⲭⲉ ⲅⲓⲛⲁ ⲛ̀ⲧⲉⲩⲱⲱⲡⲓ ⲉⲧⲣⲏⲥ ⲟⲩⲟⲩ ⲉⲩⲉⲣⲙⲏⲫⲓⲛ ⲉⲛⲓⲙⲉⲩⲓ ⲉⲧⲙⲟⲙ ⲛ̀ⲧⲉ ⲧⲕⲁⲕⲓⲁ ⲛⲁⲓ ⲉⲧⲕⲱⲗⲡ ⲙ̀ⲡⲓⲛⲟⲩⲥ ⲇⲉⲛ ⲧⲡⲁⲛⲟⲩⲣⲅⲓⲁ ⲛ̀ⲧⲟⲩⲙⲉⲧⲥⲉⲃ ⲇⲉⲛ ⲛⲁⲓ ⲉⲩⲧⲥⲁⲃⲟ ⲉ̀ⲙⲟⲣⲩ ⲛ̀ⲟⲩⲭⲁⲟⲩ ⲙⲡⲟⲩⲉⲙⲟⲥ ⲉⲡⲡⲟⲗⲉⲙⲟⲥ ⲉ̀ⲧⲭⲓⲙⲡⲣⲟ ⲉⲡⲓⲥⲧⲣⲁⲧⲟⲡⲉⲇⲟⲛ ⲧⲏⲣⲩ ⲛ̀ⲧⲉ ⲡⲓⲁⲛⲧⲓⲕⲓⲙⲉⲛⲟⲥ.

ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲛ̀ⲏⲁⲩ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲁⲩⲇⲉⲕ ⲭⲱⲩ ⲟⲩⲟⲩ ⲁⲩⲭⲱ ⲛ̀ⲛⲓⲃⲓⲃⲗⲟⲥ ⲛ̀ⲧⲉ ⲧⲙⲉⲧⲙⲟⲛⲁⲭⲟⲥ ⲉⲡⲉⲥⲛⲧ ⲟⲩⲟⲩ ⲁⲩⲉⲣ ⲓ̅ ⲛⲉⲭⲱⲣⲥ ⲛ̀ⲁⲃⲁⲟⲙⲁⲛ ⲟⲩⲟⲩ ⲛⲁⲃⲱ ⲉⲩⲟⲩⲱ ⲉⲣⲁⲧⲟ ⲛ̀ⲏⲁⲩ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲭⲉⲛ ⲛⲓⲃⲓⲃⲗⲟⲥ ⲉⲧⲯⲩⲭⲏ ⲙ̀ⲡⲃ̅. ⲁⲛⲟⲕ ⲇⲉ ⲙ̀ⲡⲓⲓ̅ⲏⲉⲟⲟⲩ ⲛⲉⲙ ⲡⲓⲓ̅ ⲛⲉⲭⲱⲣⲥ ⲓⲥ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡ̅ⲥ̅ ⲁⲩⲟⲩⲱ ⲉⲣⲁⲧⲟ ⲛⲁⲩⲣⲁⲩ ⲟⲩⲟⲩ ⲁⲩⲉⲣⲥ̀ⲫⲣⲁⲅⲓⲍⲓⲛ ⲛⲓⲛⲓⲃⲓⲃⲗⲟⲥ ⲛ̀ⲛⲓⲥⲟⲡ ⲙ̀ⲡⲛⲩⲥⲧⲩⲡⲟⲥ ⲙ̀ⲡⲓⲁⲣ̀ⲭⲓ ⲟⲩⲟⲩ ⲁⲩⲉⲣⲁⲑⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ ⲅⲁⲣⲱⲟⲩ. ⲉⲧⲁ ⲱⲱⲣⲡ ⲇⲉ ⲱⲱⲡⲓ ⲁⲩⲧ̀ ⲛⲓⲛⲓⲃⲓⲃⲗⲟⲥ ⲅⲓⲱⲧⲩ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲁⲩⲱⲟⲡⲩ ⲉ̀ⲣⲟⲩ ⲇⲉⲛ ⲟⲩⲑⲉⲗⲏ ⲙ̀ⲡⲛ̅ⲁ̅ⲧⲓⲕⲟⲛ ⲕⲁⲧⲁ ⲧⲉⲡⲟⲩⲏ ⲙⲉⲛ ⲙ̀ⲡⲛ̀ⲣⲟⲙⲟⲥ ⲛ̀ⲧⲉⲩⲭⲓⲛⲇⲟⲭⲓ ⲛⲉⲙ ⲧⲁⲕⲟⲗⲟⲩⲑⲓⲁ ⲛ̀ⲧⲁⲣⲉⲧⲏ. (-ⲓⲍ̅-)

6. ⲕⲁⲗⲱⲥ ⲟⲩⲛ ⲁⲩⲉⲣⲅⲏⲧⲥ ⲛ̀ⲏⲁⲩ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲱ ⲛⲁⲙⲉⲛⲣⲁⲧ ⲇⲉⲛ ⲛ̀ⲭⲓⲛⲉ̀ⲣⲉⲧⲱⲱⲡⲓ ⲇⲉⲛ ⲧⲧⲁⲍⲓⲥ

ⲛ̀ⲧⲙⲉⲧⲣⲉϥϣⲁⲙϣⲉ ⲛⲟⲩⲧ ⲉⲁϥϩⲓ ⲧⲟⲧϥ ⲉ̀ⲙⲉⲛⲙⲓ ⲛ̀ϣⲟⲣⲡ
ⲇⲉⲛ ⲧⲙⲉⲧⲣⲉϥⲥⲱⲧⲉⲙ ⲉⲧⲭⲛⲕ ⲉ̀ⲃⲟⲗ ϩⲱⲥ ⲙⲁⲁⲏⲧⲏⲥ
ⲉⲛⲁⲛⲉϥ ⲉϥⲉⲣⲡⲣⲁⲅⲙⲁⲧⲉⲩⲉⲥⲑⲉ ⲇⲉⲛ ⲟⲩϩⲓⲡⲟⲧⲁⲅⲏ ⲙ̀ⲙⲏ
ⲟⲩⲟⲩ ⲉϥⲉⲣⲫⲟⲣⲓⲙ ⲙ̀ⲡⲓϩⲟⲡⲗⲟⲛ ⲉⲧⲭⲟⲣ ⲛ̀ⲧⲉ ⲡⲓⲑⲉⲃⲓⲟ ⲫⲁⲓ
ⲉⲧⲧⲁⲕⲟ ⲟⲩⲟⲩ ⲉⲧⲁϥⲙⲟⲩϯ ⲙ̀ⲡⲓϩⲗⲏ ⲧⲏⲣⲥ ⲙ̀ⲫⲛⲟⲩⲓ
ⲉϥⲑⲟⲛⲧⲉⲛ ⲙ̀ⲙⲟϥ ⲉ̀ⲡⲉⲛⲥⲱⲧⲏⲣ ⲡ̀ⲭ̅ⲥ̅ ⲙ̀ⲡⲓⲣⲏⲧ ⲉⲧⲁϥⲑⲉⲃⲓⲟϥ
ⲙ̀ⲙⲁⲩⲁⲧϥ ⲉⲃⲏ ⲡⲉⲛⲟⲩϫⲁⲓ ⲉⲁϥⲓ ⲱⲁⲣⲟⲛ ⲇⲉⲛ ⲟⲩⲙⲟⲣⲫⲏ
ⲙ̀ⲙⲁⲕ ⲉⲁϥⲙⲉⲙⲙⲁⲩⲧⲉⲛ ⲉⲛϫⲏ ⲇⲉⲛ ⲛ̀ⲱⲙⲛⲓ ⲛⲉⲙ ⲧⲡⲗⲁⲛⲏ
ⲙ̀ⲫⲛⲟⲩⲓ ⲟⲩⲟⲩ ⲁϥⲧⲟⲩⲛⲟⲥⲧⲉⲩ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲛ̀ⲧⲁⲕⲟ ⲉⲙⲙⲟⲟⲩⲧ
ⲇⲉⲛ ⲫⲙⲟⲩ ⲛ̀ⲛⲓⲡⲁⲉⲟⲥ. ⲇⲉⲛ ⲫⲁⲓ ⲁⲉ ⲟⲛ ⲉϥⲥⲱⲟⲩⲛ
ⲙ̀ⲙⲏ̀ⲙⲟⲧ ⲙ̀ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲃⲟⲩⲁⲃ ⲫⲁⲓ ⲉⲧⲃⲓ ⲙⲛⲓⲧ ⲇⲁϫⲱϥ
ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ϫⲉ ⲟⲩⲇⲱ ⲉⲧⲉ
ⲙ̀ⲡⲟⲩⲥⲁϣⲱⲥ ⲥ̀ϣⲟⲙϥ ⲟⲩⲟⲩ ⲛⲏ ⲉⲧⲉ ⲙ̀ⲙⲟⲛⲟⲥ ⲣⲉϥⲉⲣϩⲉⲙⲓ
ⲙ̀ⲙⲁⲩ ⲥⲉⲛⲁϩⲓ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ϩⲁⲛϫⲱⲣⲓ ⲉⲃⲏ ⲫⲁⲓ
ⲟⲩⲛ ⲕⲁⲗⲱⲥ.

ⲁϥϩⲓⲁⲣⲭⲏ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ
ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲁⲛϫⲟⲥ ϩⲙ̀ⲏ ⲙⲁⲗⲓⲥⲧⲁ ⲕⲁⲧⲁ
{ⲧⲡⲁⲣⲓⲉⲣⲉⲥⲓⲥ} <ⲧⲡⲁⲣⲁⲓⲛⲉⲥⲓⲥ> ⲛ̀ⲛⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲃⲟⲩⲁⲃ
(-ⲓⲏ̅-) ϫⲉ ⲫⲏ ⲉⲃⲟⲗⲙⲟⲩ ⲉ̀ⲉⲣⲙⲓⲱϥ ⲇⲉⲛ ⲟⲛⲛⲟⲩ
ⲙⲁⲣⲉϥⲉⲣⲇⲓⲁⲕⲟⲛⲉⲓⲛ ⲛⲱⲧⲉⲛ ⲟⲩⲟⲩ ⲫⲏ ⲉⲃⲏⲩⲁⲃⲉⲃⲓⲟϥ
ϯⲛⲁϩⲁⲥϥ ⲇⲉⲛ ⲛⲁⲓ ⲅⲁⲣ ⲉⲧⲁ ⲓⲏⲥⲟⲩ ⲛ̀ⲧⲉ ⲛⲁⲩⲏ ⲅⲓ
ⲛ̀ⲧⲧⲓⲩⲓⲁⲧⲟϫⲏ ⲙ̀ⲙⲁⲣⲭⲏ ⲟⲩⲟⲩ ⲉⲗⲓⲥⲉⲟⲥ ⲟⲛ ⲟⲩⲟⲙⲟⲓⲱⲥ
ⲉⲧⲁ ⲡⲓⲡⲛ̅ⲁ̅ ⲛⲧⲉ ⲛ̀ⲏⲩⲓⲁⲥ ⲕⲱϩ ⲉ̀ϧⲱϥ ⲟⲩⲟⲩ ϧⲁⲣⲟⲩϫ
ϫⲉ ⲟⲛ ⲛⲁⲅⲣⲉⲛ ⲓⲉⲣⲉⲙⲓⲁⲥ ⲟⲩⲟⲩ ⲛ̀ⲑⲱⲙⲟⲩ ⲛⲉⲛⲓⲟϥ
ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲁⲩⲛ̀ⲧⲱⲙⲁ ⲛ̀ⲧⲙⲉⲧⲱⲛⲏⲣⲓ ⲛ̀ⲛⲟⲩⲧ ⲇⲉⲛ
ⲛ̀ϫⲓⲛⲑⲉⲣⲟ<ⲟⲩ>ⲁⲅⲟⲛ ⲛ̀ⲥⲁ ϕⲧ ⲡⲓⲗⲟⲅⲟⲥ ⲟⲩⲟⲩ ⲛⲁ ⲛ̀ⲏⲓ
ⲛ̀ⲭⲩⲙⲉⲛⲧⲟⲥ ⲛⲁⲅⲣⲉⲛ ⲛⲁⲓ ⲕⲉϫⲱⲟⲩⲛⲓ ⲕⲁⲧⲁ ⲛⲁⲓ
ⲉⲧⲁⲛϫⲟⲧⲟⲩ ⲛ̀ⲧⲕⲉⲏⲑⲟϥ ϩⲱϥ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ
ⲓⲱⲁⲛⲛⲏⲥ ⲁϥϭⲓ ⲧⲁⲧⲥⲓ ⲛ̀ⲥⲱⲟⲩ. ⲉⲃⲏⲉ ⲫⲁⲓ ⲁϥϣⲁϣⲙⲓ
ⲉ̀ⲡⲓⲙⲓⲱⲓⲧ ⲛ̀ⲁⲧⲥⲱⲣⲉⲙ ⲇⲉⲛ ⲛ̀ϫⲓⲛⲑⲉⲣⲉϥ ϫⲁⲗⲓⲟⲩⲥ ⲛ̀ⲧⲉϩⲟⲣⲙⲓ
ⲛ̀ⲛⲉϥⲟⲩⲙⲁϣ ⲛ̀ϩⲏⲧ ⲟⲩⲟⲩ ⲁϥⲟⲩⲁϩϥ ⲛ̀ⲥⲁ ⲧⲡⲉϫⲉⲩⲥⲓⲥ ⲧⲏⲣⲥ
ⲙ̀ⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲙ̀ⲙⲏ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲧⲓⲙⲟⲑⲉⲟⲥ ⲛⲁⲅⲣⲉⲛ
ⲡⲁⲩⲗⲟⲥ ϩⲱⲥⲧⲉ ⲉⲃⲣⲉϥϫⲟⲥ ϩⲱϥ ⲛⲁⲅⲣⲁϥ ⲙ̀ⲫⲣⲏⲧ
ⲙ̀ⲡⲁⲓϫⲉⲧ ⲇⲉⲛ ⲟⲩⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ϫⲉ ⲛⲏⲟⲕ ⲁⲉ ⲁⲕⲙⲟⲛ
ⲛ̀ⲥⲁ ⲧⲁⲙⲉⲧⲣⲉϥϯⲥⲃⲱ ⲡⲁⲛⲁⲅⲓ ⲧⲁⲁⲩⲁⲡⲏ ⲧⲁⲅⲩⲛⲟⲙⲟⲛⲏ

ⲧⲁⲙⲉⲧⲣⲉϥⲙⲟⲩ ⲛ̀ϩⲏⲧ ⲛⲉⲙ ⲛ̀ⲕⲉⲥⲉⲡⲓ ⲉⲃⲏⲏⲩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ.

7. ⲛ̀ⲁⲟⲩ ⲇⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁⲙⲟⲓ (-ⲓⲏ̅-) ϩⲱⲥ ⲉⲁⲩⲧⲉⲛϩⲟⲩⲧⲟ ⲉⲧⲁⲓⲁⲕⲟⲛⲓⲁ ⲙ̀ⲡⲁⲓϩⲱⲃ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛ ⲫⲧ ⲓⲥⲭⲉⲛ ⲡⲓⲉϩⲟⲟⲩ ⲉⲧⲁϥϣⲱⲡ ⲉⲣⲟϥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲛⲁϥϫⲱ ⲛ̀ⲧⲟⲧϥ ⲉⲃⲟⲗ ⲁⲛ ⲡⲉ ⲉϥⲉⲣⲡⲉϩⲉⲩⲉⲓⲛ ⲙ̀ⲙⲟϥ ⲇⲉⲛ ϥⲛⲟⲙⲟⲥ ⲙ̀ⲡϭ̅ⲥ̅ ⲟⲩⲟϩ ⲉϥⲉⲣⲥⲩⲛⲁⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲉⲡϫⲓⲛⲧⲁⲃⲟϥ ⲉⲧⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ ⲟⲩⲟϩ ⲉⲫⲁⲥϥ ⲇⲉⲛ ⲛⲉⲛⲙⲟⲛⲕⲥ ⲛ̀ⲧⲁⲣⲉⲧⲏ ⲇⲉⲛ ⲧϩⲟϯ ⲛ̀ⲧⲉ ϥⲧ ⲓⲧⲉ ⲛⲓⲯⲁⲗⲙⲱⲇⲓⲁ ⲛⲉⲙ ⲛⲓⲱ̀ⲣⲟⲓⲥ ⲓⲧⲉ ⲛⲓⲁⲥⲕⲏⲥⲓⲥ ⲉⲧⲁϩⲟⲓ ⲟⲩⲟϩ ⲉⲧⲱⲁϩⲱϩ ⲓⲧⲉ ⲡⲓⲱⲙⲣϥ ⲛⲉⲙ ⲧⲁⲛⲁϫⲱⲣⲏⲥⲓⲥ ⲓⲧⲉ ⲡⲓϫⲓⲙⲱⲛⲟⲛ ⲉⲛⲧⲁϥ ⲡⲓⲭⲱⲗ ⲉⲃⲟⲗ ⲓⲧⲉ ⲧⲙⲉⲧⲁⲧⲟⲡⲕ ⲛⲉⲙ ⲡⲓϫⲁ ⲣⲱϥ ⲓⲧⲉ ⲡⲓⲃⲉⲃⲓⲟ ⲛⲉⲙ ⲡⲓⲧⲟⲩⲃⲟ ⲉⲓⲧⲉ ⲧⲙⲉⲧⲱ̀ⲫⲓⲛⲧ ⲛⲉⲙ ⲧⲙⲉⲧⲁⲡⲗⲟⲩⲥ ⲟⲩⲟϩ ⲧⲉϥⲗⲓⲁϥⲱⲧⲏ ⲧⲏⲣⲥ ⲉⲃⲣⲉϥϫⲟⲕⲥ ⲉⲃⲟⲗ ⲇⲉⲛ ⲡⲁⲣⲉϩ ⲙ̀ⲡⲓⲥⲟϭⲛⲓ ⲉϥⲥⲱⲧⲉⲙ ⲙ̀ⲙⲁⲩⲱ ⲕⲉ ⲉϥⲓⲣⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲃⲣⲉϥⲁⲣⲉϩ ⲉⲛⲉϥⲉⲥⲉⲃⲏⲥⲓⲥ ⲉⲛⲧⲟⲩⲃⲏⲟⲩⲧ ⲛⲉⲙ ⲡⲉϥϩⲏⲧ ⲉⲃⲟⲗ ϩⲁ ⲡⲑⲱⲗⲉⲃ ⲛ̀ⲛⲓⲡⲁⲑⲟⲥ ⲉϥⲣⲱⲓⲥ ⲉⲡⲉϥⲛⲟⲉⲣⲟⲛ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲃⲏⲉ ⲧⲫⲁⲛⲧⲁⲥⲓⲁ ⲛ̀ⲧⲉ {ⲧ}<ⲛ>ⲭⲓⲛⲟⲩⲙⲱϩ ⲛ̀ⲧⲉ ⲡⲓⲡⲛ̅ⲁ̅ ⲓⲉ ⲛ̀ϩⲟⲩ ϩⲁⲛϭⲱⲣⲡ ⲉⲃⲟⲗ ⲓⲉ ϩⲁⲛⲑⲉⲱⲣⲓⲁ ⲉⲃⲣⲉϥⲓⲣⲓ ⲇⲉⲛ ⲟⲩⲗⲓⲁⲕⲣⲏⲥⲓⲥ ⲙ̀ⲙⲏ.

8. ⲁϥⲧⲥⲁⲃⲟϥ ⲇⲉ ⲟⲛ ⲉⲧⲭⲓⲙⲓⲟⲩⲓ ⲉⲧⲉⲕ(-ⲕ̅-)ⲕⲗⲏⲣⲓⲕⲓⲁ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲥⲁⲃⲉ ⲉϥϩⲓ ⲫⲟⲩⲉⲓ ⲙ̀ⲙⲟϥ ⲉⲛⲟⲩⲕⲟⲩⲭⲓ ⲇⲉⲛ ⲟⲩⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲙ̀ⲙⲉⲧⲥⲉⲙⲛⲟⲥ ⲉϥⲧ ⲛ̀ϩⲏⲏⲩ ⲙⲁⲗⲓⲥⲧⲁ ⲇⲉⲛ ⲟⲙⲉⲗⲉⲧⲏ ⲛ̀ⲛⲓⲣⲁⲫⲏ ⲛ̀ⲛⲓϩⲓ ⲛ̀ⲧⲉ ⲫⲧ ⲉϥⲥⲁⲟⲙⲓ ⲉϫⲉⲛ ⲛⲓⲁⲡⲟⲥⲟⲏⲧⲏⲥ ⲇⲉⲛ ⲟⲩⲁ̀ⲣⲟⲥⲉⲩⲭⲏ ⲛ̀ⲁⲑⲙⲟⲩⲛⲕ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩⲉⲓⲱⲟⲩ ⲛ̀ⲗⲟⲓⲕⲟⲛ ⲉϥⲥⲉⲕ ⲡⲛ̅ⲁ̅ ⲛⲁϥ ⲉⲃⲟⲗ ⲇⲉⲛ ⲁ̀ⲣⲟⲗⲁϫ ⲛ̀ⲛⲟⲩⲛⲟⲏⲙⲁ. ⲛⲁⲫⲉⲣⲁ̀ⲣⲟⲧⲣⲉⲡⲓⲛ ⲛⲁϥ ⲟⲛ ⲇⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲁⲕⲣⲓⲃⲓⲁ ⲉⲃⲣⲉϥⲕⲁⲧ ⲉⲛⲏ ⲉⲧⲉϥⲛⲁⲥⲟⲉⲙⲟⲩ ⲇⲉⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉϥⲣⲱⲓⲥ ⲇⲉⲛ ⲟⲩⲕⲁⲧⲁⲛⲓⲍⲓⲥ ⲛ̀ⲧⲉ ϩⲁⲡⲉⲣⲙⲱⲟⲩⲓ ⲁⲧⲃⲛⲉ ϩⲓ ⲙ̀ⲙⲉⲩⲓ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ. ⲁϥⲧⲥⲁⲃⲟϥ ⲇⲉ ⲟⲛ ⲉⲡⲱⲓ ⲙ̀ⲡⲓⲗⲓⲕⲉⲟⲛ ⲇⲉⲛ ⲟⲩⲗⲓⲁⲕⲣⲏⲥⲓⲥ ⲁϥϣⲁⲛϣⲉⲛϥ ⲉⲃⲏⲉ ⲟⲩϩⲱⲃ ⲓⲉ ⲁϥϣⲁⲛⲥⲟϭⲛⲓ ⲇⲉ ⲉⲣⲟϥ ⲟⲛ ϣⲁϥϫⲁϥ ⲉⲃⲟⲗ ⲇⲉⲛ ⲟⲩϩⲓⲡⲟⲧⲁⲅⲏ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲙⲏⲡⲱⲥ ⲛ̀ⲧⲉⲛⲱⲥⲕ

ⲉⲛⲥⲁϫⲓ ⲡⲁϣⲏⲣⲓ ⲟⲩⲟⲍ ⲛ̀ⲧⲉⲥⲓ ⲉ̀ⲃⲏⲙⲏⲧ ⲛ̀ϫⲉ ⲟⲩⲟⲙⲓⲁⲗⲓⲁ ⲛ̀ϣⲙⲙⲟ ⲟⲩⲟⲍ ⲛ̀ⲧⲉⲛⲧⲟⲥⲓ ⲛ̀ⲧⲉⲛⲯⲩⲭⲏ ⲙⲁⲗⲓⲥⲧⲁ ϩⲉⲛ ⲟⲩⲛⲓϣⲧ ⲛ̀ⲁⲣⲉⲍ ϩⲉⲛ ⲧⲉⲕⲕ̀ⲗⲏⲥⲓⲁ ϣⲁⲧⲉϥⲙ̀ⲡ̀ϣⲁ ⲛ̀ⲁ̀ⲙⲉⲧⲁⲗⲩⲙⲯⲓⲥ ⲛ̀ⲛⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲃⲟⲩⲁⲃ.

9. ⲉϥϫⲏ ⲇⲉ ϩⲉⲛ ⲡⲁⲓⲉⲣⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲃⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲧⲁⲣⲉⲧⲏ ⲛ̀ϫⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲩⲉ̀ⲣⲓ ⲉ̀ⲫⲟⲩⲱⲓ ⲉ̀ⲣⲟϥ ϩⲉⲛ ⲡⲓⲙⲉⲣⲟⲥ $\overline{\text{ⲃ}}$ ⲉⲧⲉ ⲧⲁ̀ⲥⲃⲱ ⲙ̀ⲡⲉϥⲥⲁϩ ⲛⲉⲙ ⲏ̀ⲙⲉⲧ(-$\overline{\text{ⲕⲁ}}$-)ⲣⲉϥⲧ ⲧⲟⲧⲥ ⲛ̀ⲛⲓⲉ̀ⲙⲟⲩ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲉⲛⲁϥⲧⲁⲓⲁⲓ ⲡⲉ ⲉⲩⲉⲣⲡⲣⲟⲕⲟⲡⲧⲓⲛ ⲟⲩⲟⲍ ⲉϥⲅⲓ ⲟⲩⲱⲓⲛⲓ ϩⲉⲛ ⲛⲓⲕⲁⲣⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲡⲛ̀ⲁ̄ ⲉⲃⲟⲩⲁⲃ ⲥⲱⲥⲧⲉ ⲥ̀ϧⲉⲗⲟⲛ ϩⲉⲛ ⲟⲩⲥⲓⲛⲧⲟⲙⲓⲁ ⲕⲁⲧⲁ ⲧⲡⲁⲣⲉⲛⲛⲥⲓⲥ ⲙ̀ⲡⲉⲛⲥⲱⲧⲏⲣ ϫⲉ ⲕⲛⲏ ⲉ̀ⲡⲓⲙⲁⲑⲏⲧⲏⲥ ⲛ̀ⲧⲉⲩⲉⲣ ⲙ̀ⲫⲣⲏⲧ ⲙ̀ⲡⲉϥⲣⲉϥⲧⲁ̀ⲃⲱ.

10. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲟⲛ ⲛⲁϥⲑⲱⲛⲧ ⲡⲉ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲉⲉⲣⲗⲟⲕⲓⲙⲁⲍⲓⲛ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲑⲣⲉ ⲡⲉϥⲟⲩⲱⲓⲛⲓ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲙ̀ⲡⲉⲙⲉⲑⲟ ⲛ̀ⲛⲓⲣⲱⲙⲓ ϩⲉⲛ ⲟⲙⲉⲑⲙⲓ ⲛ̀ⲛⲓⲉ̀ⲃⲛⲟⲩⲓ ⲉⲟⲩϩⲟⲟⲩ ⲛ̀ⲛⲏ ⲉⲧⲁϥϣⲱⲡⲓ ⲛⲱⲟⲩ ⲛ̀ϥⲁⲣⲙⲱⲓⲧ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲡⲓⲱⲛϩ ⲛⲉⲛⲉⲍ ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲉ̀ϩⲛⲟⲩⲧ ⲉⲃⲏⲏⲧϥ ⲛ̀ⲑⲟϥ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ. ⲁϥⲅⲓⲧϥ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲡⲓⲙⲁϣϣⲱⲡⲓ ⲛⲟⲩⲥⲟⲡ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲙ̀ⲙⲟⲛ ⲙ̀ⲙⲟⲓ ϣⲟⲕⲓ ⲙ̀ⲙⲟⲓ ⲉ̀ϣⲱⲡⲓ ⲛⲉⲙⲁⲕ ϫⲉ ⲙⲁϣⲉ ⲛⲁⲕ ⲉ̀ⲕⲉⲙⲱⲓⲧ. ⲟⲩⲟⲍ ⲁϥⲅⲓⲧϥ ⲉ̀ⲃⲟⲗ ⲥⲓⲣⲉⲛ ⲡⲓⲣⲟ. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥⲟⲩⲱϩ ⲉϥⲉⲣϩⲩⲡⲟⲙⲉⲛⲓⲛ ⲥⲓⲣⲉⲛ ⲛ̀ⲣⲟ ϩⲉⲛ ⲟⲩⲙ̀ⲕⲁⲍ ⲛ̀ϩⲏⲧ ⲛⲉⲙ ⲟⲩⲣⲓⲙⲓ. ⲡⲓⲇⲉⲗⲟ ⲇⲉ ⲉⲃⲟⲩⲁⲃ ⲛ̀ⲁⲗⲟⲕⲓⲙⲁⲥⲧⲏⲥ ⲉⲡⲓϩⲟⲩⲟ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲛⲁϥⲛⲛⲟⲩ ⲡⲉ ⲛ̀ϣⲱⲣⲡ ⲙ̀ⲙⲏⲛⲓ ⲛⲉⲙ ⲡⲉϥϣⲃⲱⲧ ⲙ̀ⲙⲁⲓ ⲟⲩⲟⲍ ⲛⲁϥⲑⲱⲕⲓ ⲛ̀ϩⲱϥ ⲡⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ϩⲱⲗ ⲉⲃⲟⲗ ⲧⲁⲓ. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁϥⲧ ⲙⲉⲧⲁⲛⲟⲓⲁ ⲡⲉ ⲉϥⲣⲁϩⲧ ⲉⲡⲉϩⲛⲧ ⲉ̀ϫⲉⲛ ⲡⲉϥⲍⲱ ϩⲉⲛ ⲟⲩⲛⲓϣⲧ ⲛ̀ⲛⲉⲉⲓⲟ ϩⲉⲛ ϩⲁⲛⲧⲍⲱ ⲉⲧⲟⲙ ⲛⲁⲍⲣⲉⲛ ⲡⲉϥⲓⲱⲧ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ (-$\overline{\text{ⲕⲃ}}$-) ϫⲉ ϫⲱ ⲙⲙⲓ ⲉ̀ⲃⲟⲗ ⲡⲁⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲓⲉⲣⲛⲟⲃⲓ ⲱⲟⲡⲧ ⲉ̀ⲣⲟⲕ ⲉⲃⲏⲉ $\overline{\text{ⲡⲍ}}$ⲥ ⲟⲩⲟⲍ ⲉⲃⲏⲉ ⲫⲧ ⲙ̀ⲡⲉⲣⲍⲓⲧ ⲉ̀ⲃⲟⲗ ⲍⲁⲣⲟⲕ ⲁⲛ ⲱ ⲡⲁⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ.

ⲁϥⲓⲣⲓ ⲇⲉ ⲙ̀ⲡⲁⲓⲣⲏⲧ ⲛ̀ⲍ̅ ⲛ̀ⲉⲃⲟⲟⲩ ⲛⲉⲙ ⲍ̅ ⲛ̀ⲉⲭⲱⲣⲃ ⲙ̀ⲡⲉϩⲟⲩⲱⲙ ⲟⲩⲇⲉ ⲙ̀ⲡⲉϥⲥⲱ ⲟⲩⲇⲉ ⲙ̀ⲡⲉϥϣⲉ ⲉⲃⲏⲗ ⲙ̀ⲙⲟⲓⲧ ⲉϥⲉⲣϩⲁⲧⲉⲣⲓⲛ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲣⲉϥⲙⲟⲟⲩ ⲛ̀ϩⲏⲧ ⲅⲓⲣⲉⲛ ⲡⲓⲣⲟ ⲙⲁⲗⲓⲥⲧⲁ ⲭⲉ ⲛⲁϥⲥⲱⲧⲉⲙ ⲉⲣⲟϥ ⲛ̀ⲑⲟϥ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲉϥⲉⲣⲙⲉⲗⲉⲧⲁⲛ ⲛ̀ϩⲏⲁⲛⲥⲁϫⲓ ⲛ̀ⲧⲉ ⲧⲃⲣⲁⲫⲏ ⲛ̀ⲛⲓⲣⲓ ⲛ̀ⲧⲉ ⲫⲧ ⲉⲩⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛⲁϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲭⲉ ⲁⲣⲓϩⲩⲡⲟⲙⲉⲛⲓⲛ ⲉⲟⲩⲥⲃⲱ ⲛⲓⲙ ⲅⲁⲣ ⲛ̀ϣⲏⲣⲓ ⲉⲧⲉ ⲙ̀ⲡⲁⲣⲉ ⲡⲉϥⲓⲱⲧ ⲧⲥⲃⲱ ⲛⲁϥ ⲟⲩⲟϩ ⲡⲁⲗⲓⲛ ⲟⲛ ⲭⲉ ⲛ̀ϩⲣⲏⲓ ⲇⲉⲛ ⲧⲉⲧⲉⲛϩⲩⲡⲟⲙⲟⲩⲛⲏ ⲉⲣⲉⲧⲉⲛⲉⲁϫⲫⲟ ⲛ̀ⲛⲉⲧⲉⲛⲯⲩⲭⲏ ⲟⲩⲟϩ ⲭⲉ [2] ⲫⲏ ⲉⲃⲟⲗⲉⲣϩⲩⲡⲟⲙⲉⲛⲓⲛ ϣⲁ ⲉⲃⲟⲗ ⲫⲁⲓ ⲡⲉ ⲡⲉⲑⲛⲁⲛⲟⲅⲉⲙ. ⲉⲫⲟⲅⲓ ⲇⲉ ⲉϥⲙⲏⲛ ⲇⲉⲛ ⲛⲁⲓ ⲙ̀ⲡⲁⲓⲣⲏⲧ ⲇⲉⲛ ⲟⲩⲛⲁⲍ ⲉϥϫⲏⲕ ⲉⲃⲟⲗ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲕⲁⲧ ϩⲏⲧ ⲉϥϫⲫⲓⲟ ⲛ̀ⲧⲕⲁⲕⲓⲁ ϣⲁ ⲧϫⲱⲕ ⲙ̀ⲡⲓⲍ̅ ⲛ̀ⲉⲃⲟⲟⲩ ⲛⲉⲙ ⲡⲓⲍ̅ ⲛⲉⲭⲱⲣⲃ ⲟⲩⲟϩ ⲁϥⲓ ⲉⲃⲟⲗ ⲛ̀ϣⲱⲣⲡ ⲛ̀ⲧⲕⲩⲣⲓⲁⲕⲏ ⲉⲃⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲭⲉ ⲁϥⲛⲁⲍⲱⲗ ⲉ̀ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲃⲟⲩⲁⲃ ⲟⲩⲟϩ ⲉⲧⲁϥϫⲟⲣϫⲱⲧ ⲇⲉ ⲉ̀ⲡⲥⲁ ⲛⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ϩⲛⲧⲡⲉ ⲁϥⲛⲁⲩ ⲉ̀ⲍ̅ ⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲩⲟⲩⲁⲃ ⲉⲩⲉⲣⲗⲁⲙⲡⲣⲟⲫⲟⲣⲓⲛ ⲧⲟⲡⲟⲥ ⲇⲉⲛ ⲟⲩⲙⲓϣⲧ ⲛ̀ⲥⲱⲙ (–ⲕ̅ⲗ̅–) ⲉⲩϥⲁⲓ ⲛ̀ⲍ̅ ⲛ̀ⲯⲩⲭⲟⲥ ⲉⲩⲉⲓ ⲉⲃⲏⲏⲧ ⲛ̀ⲟⲩⲱⲙⲓ ⲉⲃⲟⲗ ⲥⲁⲛⲙⲱⲓ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲟⲩⲟϩ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲟⲩ ⲉⲡⲉϩⲏⲧ ⲅⲓϫⲉⲛ ⲧⲉϥⲁⲫⲉ ⲟⲩⲁⲓ ⲛ̀ⲥⲁ ⲟⲩⲁⲓ ⲙ̀ⲙⲟⲟⲩ ⲉⲁⲩⲙⲁⲣϥ ⲉⲃⲟⲗ ⲇⲉⲛ ⲟⲩⲛⲓⲙⲧ ⲛ̀ⲉⲛⲫⲣⲟⲥⲩⲛⲏ. ⲉⲧⲁϥⲛⲁⲩ ⲇⲉ ⲉⲧⲁⲓⲑⲉⲱⲣⲓⲁ ⲙ̀ⲙⲱϥⲏⲣⲓ ⲛ̀ϫⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲥⲁⲧⲟⲧϥ ⲁϥⲃⲟϫⲓ ⲉⲃⲟⲟⲩⲛ ⲉⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲇⲉⲛ ⲟⲩⲑⲉⲗⲏⲗ ⲉϥⲟⲙ ⲟⲩⲟϩ ⲉϥⲟⲩⲱϩ ⲫⲉⲓ ⲇⲉⲛ ⲟⲩⲣⲁⲙⲓ ⲉϥⲟⲙ ⲛⲉⲙ ⲟⲩⲁⲩⲁⲡⲏ ⲇⲉⲛ ⲟⲩⲁⲥⲡⲁⲥⲙⲟⲥ ⲉϥⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲃⲟⲩⲁⲃ ⲟⲩⲟϩ ⲁϥⲙⲟⲡϥ ⲉⲣⲟϥ ⲟⲛ ⲙⲉⲛⲧⲟⲓ ⲉⲁϥϫⲁϥ ⲛ̀ⲧⲟⲧϥ ⲭⲉ ⲓⲥⲭⲉⲛ ⲡⲓⲉⲣⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲇⲉⲛ ⲟⲩⲗⲓⲁⲑⲉⲥⲓⲥ ⲙ̀ⲙⲉⲧⲓⲱⲧ ⲕⲁⲛ ⲓⲥⲭⲉⲛ [ⲙ̀]ⲡⲉϥⲧⲁⲙⲟϥ ⲉ̀ⲫⲏ ⲉⲧⲁϥⲛⲁⲩ ⲉⲣⲟϥ.

11. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲉϥⲉⲣⲙⲓ ⲛ̀ⲟⲩⲉⲃⲟⲟⲩ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲛⲉⲙ ⲅⲁⲛⲉⲛⲛⲟⲩ ⲉⲩϣⲓⲛⲓ ⲙ̀ⲙⲟϥ ⲉ̀ⲧⲙⲉⲧⲙⲟⲩⲛⲁⲭⲟⲥ ⲁϥⲙⲟⲩⲧ ⲉⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉϫⲁϥ ⲛⲁϥ

[2] Or ⲇⲉ.

ⲭⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁϣⲏⲣⲓ ⲁⲙⲟⲩ ⲙⲁⲧⲁⲙⲉ ⲛⲓϫⲛⲟⲩ ⲉⲧⲙⲉⲧⲙⲟⲛⲁⲭⲟⲥ. ⲁⲫⲉⲣⲟⲩⲱ ⲛ̀ⲧⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ϩⲉⲛ ⲟⲩⲛⲓϣ̀ⲧ ⲛ̀ⲑⲉⲃⲓⲟ̀ ⲡⲉⲭⲁϥ ⲛ̀ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲭⲉ ⲭⲱ ⲙⲙⲓ ⲉ̀ⲃⲟⲗ ⲡⲁⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲫ̀ⲧ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲛⲁϩⲓ ⲙ̀ⲙⲟⲓⲧ ⲛⲁⲛ ⲧⲏⲣⲟⲩ.

ⲡⲉⲭⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲛ̀ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲭⲉ ⲥⲉ ⲡⲁϣⲏⲣⲓ ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲓ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉϥⲓⲛⲥ ⲉ̀ⲥⲱⲧⲉⲙ (–ⲕⲗ̅–) ⲟⲩⲟⲩ ⲉ̀ⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲟⲩⲁϩⲥⲁϩⲙⲓ ⲙ̀ⲡⲉϥⲣⲉϥϯⲥⲱⲙ ⲥⲁⲧⲟⲧϥ ⲁϥⲣⲁϣϥ ⲛ̀ⲛⲉϥϩⲱⲥ ⲉⲧⲧⲟⲓ ϩⲓⲱⲧϥ ⲟⲩⲟⲩ ⲁϥϩⲓⲧⲟⲩ ⲥⲁⲡⲉⲥⲏⲧ ⲛ̀ⲛⲉϥϭⲁⲗⲁⲩⲁ ⲟⲩⲟⲩ ⲁϥⲟϩⲓ ⲉ̀ⲣⲁⲧϥ ϩⲓϫⲱⲟⲩ ⲉϥⲙⲏⲩ ⲉ̀ⲃⲟⲗ. ⲡⲓⲇⲉⲗⲗⲟ ⲇⲉ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲁⲫⲉⲣⲱⲫⲏⲣⲓ ⲙ̀ⲙⲟϥ ⲛⲉⲙ ⲛⲓϫⲛⲟⲩ ⲟⲩⲟⲩ ⲡⲉⲭⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲛⲁϥ ⲭⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲟⲩ ⲡⲉ ϥⲁⲓ ⲉⲧⲁⲕⲁⲓϥ.

ⲡⲉⲭⲁϥ ⲭⲉ ⲉ̀ⲃⲏⲗ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲃⲁⲱϥ ⲙ̀ⲡⲱⲟⲩ ⲧⲏⲣϥ ⲙ̀ⲡⲁⲓⲕⲟⲥⲙⲟⲥ ⲟⲩⲟⲩ ⲛ̀ⲧⲉϥϩⲱⲙⲓ ⲉ̀ϧⲉⲛ ⲛⲉϥⲟⲩⲱϣ ⲛ̀ϩⲏⲧ ⲧⲏⲣⲟⲩ ⲙ̀ⲡⲁⲓⲣⲏⲧ ⲙ̀ⲙⲟⲛ ⲱ̀ϫⲟⲙ ⲙⲙⲟϥ ⲁⲛ ⲉⲉⲣⲙⲟⲩⲛⲁⲭⲟⲥ ⲕⲁⲧⲁ ⲫⲟⲩⲱϣ ⲙ̀ⲫⲧ̀.

ⲟⲩⲟⲩ ⲁⲫⲉⲣⲟⲩⲱ ⲛ̀ⲧⲉ ⲡⲓⲇⲉⲗⲗⲟ ⲛⲉⲙ ⲛⲓϫⲛⲟⲩ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲧⲁϥⲙⲏ ϥⲁⲓ ⲡⲉ ⲡⲓⲙⲱⲓⲧ ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲭⲁⲓ ⲕⲉ ⲅⲁⲣ ⲕⲁⲧⲁ ⲧ̀ⲫⲱⲛⲏ ⲙ̀ⲡⲉⲛⲥⲱⲧⲏⲣ ⲙ̀ⲙⲟⲛ ⲱ̀ϫⲟⲙ ⲛⲉⲣⲃⲱⲕ ⲙ̀ⲯⲥ̅ ⲃ̅ ⲟⲩⲇⲉ ⲉⲛⲁⲩϯ ⲉⲛⲟⲩϯ ⲃ̅ ⲟⲩⲟⲩ ⲉⲧⲁⲩⲭⲉⲙ ϩⲛⲟⲩ ⲛ̀ⲟⲩⲙⲏⲛϣ ⲁⲩⲱⲉ ⲛⲱⲟⲩ.

12. ⲉϥϩⲉⲙⲥⲓ ⲟⲛ ⲛ̀ⲟⲩⲉ̀ϩⲟⲟⲩ ϧⲉⲛ ⲧⲉϥⲣⲓ ⲛ̀ⲭⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲁⲩⲓ ϩⲁⲣⲟϥ ⲛ̀ⲭⲉ ϩⲁⲛⲉ̀ⲛⲛⲟⲩ ⲉⲩϣⲓⲛⲓ ⲙ̀ⲙⲟϥ ⲉⲃⲏⲉ ϥⲛⲟϩϩⲉⲙ ⲛ̀ⲛⲟⲩⲯⲩⲭⲏ ⲟⲩⲟⲩ ⲁϥⲟⲩⲟⲣⲡⲟⲩ ⲛ̀ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉϥϣⲁⲟⲩⲛⲧⲏⲥ ⲉⲃⲣⲉϥⲥⲁϫⲓ ⲛⲉⲙⲙⲟⲩ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ϩⲓⲧⲉⲛ ⲧ̀ⲭⲱⲣⲏⲧⲓⲁ ⲙ̀ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲃⲟⲩⲁⲃ ⲉⲧⲥⲱⲟⲡ ⲛ̀ϧⲏⲧϥ (–ⲕⲉ̅–) ⲉⲛⲁⲫⲉⲣⲟⲩⲱ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲡⲉ ⲉϥⲑⲱⲧ ⲙ̀ⲡⲟⲩϩⲏⲧ ϥⲟⲩⲁⲓ ϥⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ⲉϥϯ ⲛⲱⲟⲩ ⲛⲟⲩⲑⲱⲧ ⲛ̀ϩⲏⲧ ⲛⲉⲙ ⲟⲩⲛⲟⲩⲧ ϧⲉⲛ ⲡⲥ̅ⲥ̅. ⲉⲩⲕⲱϯ ⲇⲉ ⲉ̀ⲣⲟϥ ⲛ̀ⲭⲉ ⲛⲓϫⲛⲟⲩ ⲁϥⲓ ⲛ̀ⲭⲉ ⲟⲩⲛⲟⲩⲧ ϧⲉⲛ ⲧⲁⲗⲓⲥⲧⲁ ⲛ̀ⲇⲟⲕⲓⲙⲁⲥⲧⲏⲥ ⲉⲡⲓϩⲟⲩⲟ̀ ⲟⲩⲟⲩ ⲡⲉⲭⲁϥ ⲛ̀ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ϧⲉⲛ ⲟⲩⲙⲏ ⲛ̀ⲛⲓϫⲛⲟⲩ ⲭⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲕⲟⲛⲓ ⲧⲛⲟⲩ ⲛⲟⲩⲡⲟⲣⲛⲏ ⲉⲥϩⲉⲙⲥⲓ ⲟⲩⲟⲩ ⲉⲥⲥⲟⲗⲥⲉⲗ ⲙ̀ⲙⲟⲥ ⲟⲩⲟⲩ ⲉⲥⲉ̀ⲣⲟ ⲛ̀ⲛⲉⲥⲛⲱⲓⲕ ⲁϣⲁⲓ.

ⲁϥⲉⲣⲟⲩⲱ ⲛ̀ⲭⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ϩⲉⲛ ⲟⲩⲑⲉⲃⲓⲟ ⲟⲩⲟⲍ ⲡⲉϫⲁϥ ⲛⲁϥ ⲭⲉ ⲁⲕϫⲉ ⲙⲉⲑⲙⲏⲓ ⲡⲁⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲙ̀ⲙⲟⲛ ⲕⲉⲣⲏϯ ⲁⲛ ⲫϯ ⲅⲁⲣ ⲁϥⲥⲱⲣⲡ ⲙ̀ⲫⲁⲓ ⲛⲁⲕ ⲉⲃⲟⲗ.

ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ϩⲉ ⲉⲛⲁϥⲓ ⲅⲁⲣⲟϥ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲟⲩⲟⲍ ⲡⲉϫⲁϥ ⲛⲁϥ ⲭⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲅⲁⲣⲁ ⲙ̀ⲡⲉ ⲥⲁϩⲟⲩⲛ ⲙ̀ⲙⲟⲕ ⲱ̀ⲑⲟⲣⲧⲉⲣ ⲉⲃⲏⲉ ⲡⲁⲓⲥⲁϫⲓ. ⲟⲩⲟⲍ ⲡⲉϫⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁϥ ⲭⲉ ⲙ̀ⲫⲏ ⲡⲁⲓⲱⲧ ⲁϩⲗⲁ ⲙ̀ⲫ̀ⲣⲏϯ ⲙ̀ⲡⲁⲥⲁⲃⲟⲗ ⲡⲁⲓⲣⲏϯ ⲟⲛ ⲡⲉ ⲡⲁⲕⲉⲥⲁϩⲟⲩⲛ ⲅⲓⲧⲉⲛ ⲫⲏ ⲉⲧⲧ̀ϫⲟⲙ ⲛⲏⲓ ⲡ̅ⲭ̅ⲥ̅.

13. ⲉϥⲱⲙⲓ ϩⲉ ⲟⲛ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛ̀ⲟⲩⲥⲟⲡ ⲇⲓⲁ̀ⲕⲣⲓⲧⲓⲕⲱⲥ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲉⲩⲫⲓⲣⲱⲟⲩⲱ ⲉ̀ⲙⲓ ⲉ̀ⲧⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲛ̀ⲛⲉϥϩⲟⲩⲓⲥⲙⲟⲥ ⲛⲉⲙ ⲛⲓⲕⲏⲛⲏⲥⲓⲥ ⲛ̀ⲧⲉ ⲧⲉϥⲯⲩⲭⲏ ⲭⲉ ⲉⲩⲟⲓ ⲛ̀ⲁⲱ ⲛ̀ⲣⲏϯ ⲟⲩⲟⲍ ⲡⲉϫⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛ̀ⲁⲃⲃⲁ ⲁⲙⲟⲓ (–ⲕⲉ̅–) ⲭⲉ ⲁⲛⲟⲕ ⲉⲓⲟⲓ ⲙ̀ⲫ̀ⲣⲏϯ ⲛ̀ⲟⲩⲁⲓ ⲉⲩⲥⲁⲡⲉⲥⲛϯ ⲛ̀ⲟⲩⲱ̀ⲙϩ ⲙⲛ̀ⲙ̀ⲟⲩⲛⲏⲩ ⲉⲩϭⲟⲥⲓ ⲙ̀ⲙⲁⲩⲱ ⲉⲩⲛⲁⲩ ⲉ̀ⲛⲓⲑⲏⲣⲓⲟⲛ ⲛⲉⲙ ⲛⲓϭⲁⲧⲉ ⲉⲩⲛⲛⲟⲩ ⲉ̀ϧⲱⲕ ⲟⲩⲟⲍ ⲁⲩⲱ̀ⲧⲉⲙⲉϩⲙⲟⲩ ⲛ̀ⲟⲩⲉ ⲉ̀ⲣⲁⲧⲉ ⲟⲩⲃⲏⲟⲩ ⲱⲁϥⲫⲱⲧ ⲉ̀ϩⲣⲏⲓ ⲉⲡⲓⲱ̀ⲙϩ ⲟⲩⲟⲍ ⲱⲁϥⲛⲟⲩⲉⲙ ⲡⲁⲓⲣⲏϯ ⲁⲛⲟⲕ ⲅⲱ ⲡⲁⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ϯⲍⲉⲙⲥⲓ ϩⲉⲛ ⲧⲁⲣⲓ ⲟⲩⲟⲍ ϯⲛⲁⲩ ⲉⲛⲓⲙⲉⲩⲓ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲓϫⲁϫⲓ ⲉⲧⲍⲱⲟⲩ ⲉⲩⲛⲛⲟⲩ ϯⲫϩⲧ ⲅⲁ ϯⲥ̀ⲕⲉⲡⲏ ⲛⲉⲙ ϯⲍⲉⲗⲡⲓⲥ ⲛ̀ⲧⲉ ⲑⲃⲟⲏⲑⲉⲓⲁ ⲙ̀ⲫϯ ⲉⲃⲟⲗ ⲅⲓⲧⲉⲛ ϯⲡⲣⲟⲥⲉⲩⲭⲏ ⲟⲩⲟⲍ ϯⲛⲁⲍⲉⲙ ⲛ̀ⲧⲟⲧⲕ ⲙ̀ⲡⲓϫⲁϫⲓ ⲱⲁ ⲉⲛⲉⲍ.

14. ⲉϥⲟⲛⲱ ϩⲉ ⲉⲃⲟⲗ ⲛⲟⲩⲉⲅⲟⲟⲩ ϩⲉⲛ ⲡⲍⲓⲙⲙⲟⲩ ⲛⲛⲓⲁⲩⲁⲑⲟⲛ ⲛⲉⲱⲛⲓⲟⲛ ⲉⲁⲩⲱⲉⲛⲕ ϩⲉ ⲟⲛ ⲛⲑⲟⲟⲩ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲟⲙⲓⲱⲥ ⲛ̀ⲭⲉ ⲅⲁⲛⲉⲛⲛⲟⲩ ϩⲉⲛ ⲟⲩϩⲟⲕⲓⲙⲁⲍⲓⲁ ⲉⲩⲟⲩⲱⲙ ⲉ̀ⲙⲓ ⲭⲉ ⲉⲣⲉ ⲛⲉⲕⲙⲉⲩⲓ ⲛ̀ⲑⲱⲙ ⲡⲉϫⲱⲟⲩ ⲛⲁⲩ ⲭⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁ ϯⲫⲉ ⲅⲱⲟⲩ ⲛ̀ⲑⲉⲣⲟⲙⲡⲓ ⲛⲓⲃⲉⲛⲓ ⲛ̀ⲧⲉ ⲡⲓⲍⲉⲗⲟⲥ ⲛⲁⲉⲣⲭⲁⲩ ⲛⲓⲛⲛⲟⲛ ⲛⲁϫⲉⲙ ⲡⲟⲩⲍⲱϐ ⲛ̀ⲭⲓϫ. ⲁⲫⲉⲣⲟⲩⲱ ⲛ̀ⲭⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉϫⲁϥ ⲛ̀ⲛⲓⲛⲛⲟⲛ ⲭⲉ ⲡⲁⲓⲣⲏϯ ⲅⲱϥ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲁϥⲱⲁⲛⲓ ⲉ̀ϩⲣⲏⲓ ⲉϧⲉⲛ ϯⲯⲩⲭⲏ ⲱⲁϥⲉ̀ⲣⲉⲥⲟⲩⲁⲱ ϩⲉⲛ ⲫⲟⲩⲱⲓⲙⲓ ⲛ̀ⲧⲁⲣⲉⲧⲏ.

15. ⲟⲩⲟⲥ ⲡⲉϫⲉ ⲛⲓϣⲙⲏⲟⲩ ⲛⲁϥ ϫⲉ ⲉⲣⲉ ⲡⲉⲕⲙⲉⲩⲓ ⲛ̀ⲑⲱⲙ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲙⲱⲟⲩ ϫⲉ ⲡⲁⲙⲉⲩⲓ ⲙ̀ⲡ̀ⲯⲱⲓ (-ⲕ̅ⲍ̅-) ⲡⲁⲕⲁϯ ⲇⲉ ⲥⲁⲡⲉϩⲛⲧ ⲙ̀ⲡⲓϣⲱⲛⲧ ⲧⲏⲣϥ.

16. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉϥϭⲟϫⲓ ⲉ̀ⲡϭⲓⲥⲓ ⲉϥⲙⲏⲛ ⲇⲉⲛ ⲧ̀ⲇⲣⲟⲙⲟⲥ ⲛ̀ⲧⲁⲣⲉⲧⲏ ⲟⲩⲥⲱⲓⲧ ⲉⲛⲁⲛⲉϥ ⲁϥⲱⲱⲡⲓ ⲇⲉⲛ ⲛⲉⲛⲓⲟϯ ⲧⲏⲣⲟⲩ ⲉⲃⲏⲏⲧϥ ϫⲉ ⲁϥϭⲓⲥⲓ ⲇⲉⲛ ϯⲁⲣⲉⲧⲏ ⲉⲣⲟϯⲉ ⲟⲩⲙⲏⲛⲓ ⲛ̀ϩⲏⲧⲟⲩ ⲟⲩⲟⲥ ⲛⲁϥⲟⲩⲱⲱⲡ ⲡⲉ ⲉ̀ⲓⲓ ⲉ̀ⲡϫⲱⲕ ⲙ̀ⲡⲓϩⲱⲃ ⲅⲓⲧⲉⲛ ϯⲡⲓⲣⲁ ⲛ̀ⲛⲓⲉ̀ⲃⲏⲟⲩⲓ ⲟⲩⲟⲥ ⲉⲱⲱⲡⲓ ⲛ̀ⲕⲩⲣⲓⲉ ⲗⲟⲓⲡⲟⲛ ⲛ̀ⲧⲉ ⲉ̀ⲙⲉⲧⲥⲁⲓⲉ̀ ⲙ̀ⲡⲟⲩⲧⲁϩ ⲙ̀ⲡⲓⲱ̀ⲙ̀ⲙⲏⲛ ⲉⲃⲏⲛⲁⲛⲉϥ ⲇⲉⲛ ⲟⲩⲥⲟϭⲛⲓ ⲛ̀ⲧⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲑⲱⲟⲩ ⲛⲉⲛⲓⲟϯ ⲛⲉⲙ ⲛ̀ⲧⲙⲁϯ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲉϥⲙⲏⲟⲩ ⲇⲉ ⲉ̀ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̀ⲟⲩⲉ̀ⲅⲟⲟⲩ ⲉⲃⲓ ⲛ̀ⲣⲟⲥⲫⲟⲣⲁ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁ ⲟⲩⲛⲓⲙϯ ⲛ̀ⲇⲟⲕⲓⲙⲟⲥ ⲉⲃⲟⲗ ⲇⲉⲛ ⲛⲉⲛⲓⲟϯ ⲟⲩⲟⲥ ⲛⲁⲫⲟⲟⲥⲓ ⲡⲉ ⲧⲉⲫⲡⲟⲗⲓⲧⲓⲁ ⲁϥⲧⲱⲟⲩⲛ ⲁϥϯ ⲛ̀ⲟⲩⲱⲣⲉ ⲛ̀ⲕⲟⲩⲣ ⲇⲉⲛ ⲧ̀ⲣⲱ ⲛⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲟⲩⲟⲥ ⲁⲫⲃⲉⲣⲃⲱⲣϥ ⲉⲃⲟⲗ ⲇⲉⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ϥⲁⲓ ⲡⲉ ⲡⲓⲛⲁⲩ ⲛ̀ⲓ ⲉ̀ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ ⲛ̀ⲁⲧⲱⲁⲩ ϩⲱⲗ ⲉⲃⲟⲗ ⲧⲁⲓ.

ⲉⲧⲁⲩϩⲓⲧϥ ⲟⲩⲛ ⲉⲃⲟⲗ ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲛⲉⲙ ⲕⲉ̅ⲃ̅ ⲛ̀ⲛⲓⲙϯ ⲛ̀ⲇⲉⲗⲗⲟ ⲉⲃⲟⲗ ⲇⲉⲛ ⲛⲉⲛⲓⲟϯ ⲁⲩⲙⲟⲙⲓ ⲛ̀ϩⲥⲱϥ ⲱⲁ ⲡⲓⲙⲁ ⲙ̀ⲙⲱⲟⲩⲡⲓ ⲉⲑⲣⲟⲩⲉ̀ⲙⲓ ϫⲉ ⲁϥⲛⲁⲉⲣ ⲟⲩ ⲙⲁⲗⲓⲥⲧⲁ ⲇⲉⲛ ⲧ̀ϫⲓⲛⲉ̀ⲣⲟⲙⲱⲙⲉⲛϥ ϫⲉ ϩⲁⲣⲁ ⲟⲩ ⲡⲉ ⲉⲧⲉϥⲛⲁϫⲟϥ ⲛⲱⲟⲩ ⲓⲉ ⲟⲩ ⲡⲉ ⲉⲧⲉϥⲛⲁⲁⲓϥ. (-ⲙ̅ⲍ̅-) ⲟⲩⲟⲥ ⲛⲁⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲑⲱⲟⲩ ⲛⲉⲛⲓⲟϯ ϫⲉ ⲉⲱⲱⲡ ϩⲟⲗⲱⲥ ⲛ̀ⲧⲉϥⲉⲣⲫⲙⲉⲩⲓ ⲟⲩⲛ ⲛ̀ϩⲏⲗⲓ ⲛⲛⲏ ⲉⲧⲁⲩⲱⲱⲡⲓ ⲛ̀ⲧⲉϥϫⲱⲟⲩⲧ ⲓⲉ ⲛ̀ⲧⲉϥϫⲉⲙ ⲁⲣⲓⲕⲓ ⲓⲉ ⲟⲩⲁⲓ ϩⲱϥ ⲡⲉ ⲙ̀ⲡⲉⲛⲣⲏϯ ⲓⲙⲏϯ ⲉⲁϥⲣⲓ ⲛⲟⲩⲉⲃⲱⲙ ⲛ̀ⲧⲱⲟⲩ ⲓⲉ ⲁϥⲣⲓⲥⲓ ⲉϩⲟⲧⲉⲣⲟⲛ.

ⲉⲧⲁⲩⲫⲟϩ ⲇⲉ ⲉ̀ⲫⲙⲁⲛⲱⲱⲡⲓ ⲛⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛ̀ϫⲉ ⲡⲓ̅ⲛ̅ ⲛ̀ⲇⲉⲗⲗⲟ ⲁⲣⲱⲱⲗⲉⲙ ⲉⲟⲩⲉ̀ⲑⲟⲓⲙⲟⲩϥⲓ ⲉϥⲥⲟⲧⲡ ⲙ̀ⲙⲁⲩⲱ ⲉⲃⲟⲗ ⲇⲉ ⲇⲉⲛ ϥⲁⲓ ⲁⲩⲥⲱⲧⲉⲙ ⲟⲛ ⲉⲡ̀ϫⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲓⲁⲗⲗⲉⲗⲟⲩⲓⲁ ⲉⲩϩⲱⲥ ⲟⲩⲟⲥ ⲉⲩⲉⲣϩⲓⲙⲛⲟⲥ ⲉ̀ϥⲧ ⲇⲉⲛ ϥⲙⲁⲛⲱⲱⲡⲓ ⲛⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲣⲉϩ ⲉ̀ⲧⲙⲉⲧⲁⲧⲕⲁⲕⲓⲁ ⲟⲩⲟⲥ ϧⲛⲁⲛⲁⲩ ⲉ̀ϥⲟⲩⲱⲓⲛⲓ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲧⲥⲟⲩⲧⲱⲙ ⲟⲩⲟⲥ ⲟⲛ ϫⲉ ⲟⲩⲙⲟⲟⲩ ⲛⲉⲙ ⲟⲩϩⲙⲟⲧ ⲁⲛⲁⲧⲏⲓⲧⲟⲛ

ⲛⲛⲏ ⲉⲑⲙⲟⲩⲓ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲁⲧⲕⲁⲕⲓⲁ ⲟⲩⲟⲉ ⲛⲛⲉⲛⲉⲣⲟⲩⲉⲣⲇⲁⲉ ⲛⲛⲓⲁⲅⲁⲑⲟⲛ ⲛ̀ⲭⲉ ⲡ̅ⲥ̅.

ⲟⲩⲟⲉ ⲛ̀ⲑⲟⲟⲩ ⲉⲣⲱⲟⲩ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁⲩⲉⲣⲱⲥ ⲇⲉⲛ ⲧⲟⲩⲙⲏⲧ. ⲛⲓⲇⲉⲗⲗⲟⲓ ⲇⲉ ⲉⲑⲟⲩⲁⲃ ⲛⲁⲩⲧⲟⲙⲧ ⲉ̀ⲃⲟⲗ ⲡⲉ ⲛ̀ⲟⲩⲛⲟⲩϫ ⲛ̀ⲛⲁⲩ ⲇⲉⲛ ⲟⲩⲉⲥⲑⲏⲥⲓⲥ ⲙ̀ⲙⲏ ⲛ̀ⲥⲁ ⲧⲑⲉⲱⲣⲓⲁ ⲙ̀ⲡⲁⲓϣⲱϣ ⲉ̀ⲫⲏⲉ ⲇⲉ ⲛ̀ⲛⲁⲓ ⲉⲧⲁⲩⲉⲣⲙⲏⲛⲓⲁ ⲁⲩⲕⲱⲗϩ ⲉ̀ⲡⲓⲣⲟ ⲛⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ. ⲙⲉⲛⲉⲛⲥⲁ ⲟⲩⲙⲓϣϯ ⲛ̀ⲛⲁⲩ ⲉⲧⲁϥⲓ ⲉ̀ⲃⲟⲗ ⲁⲩⲛⲁⲩ ⲉ̀ⲡⲉϥϩⲟ ⲉϥⲉⲣⲟⲩⲱⲙⲓ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲫⲁ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡ̅ⲥ̅. ⲛⲓⲇⲉⲗⲗⲟⲓ ⲇⲉ ϩⲱⲥ ⲉⲩⲥⲁⲝⲓ ⲛⲉⲙⲁϥ ⲕⲁⲧⲁ ⲟⲩⲥⲁⲙⲟⲧ ⲉⲃⲏⲉ ⲡⲓⲇⲉⲗⲗⲟ ⲉⲧⲁϥⲧⲟⲛⲱ ⲉⲣⲟϥ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ⲟⲛⲧⲱⲥ ⲁⲛⲇⲓⲥⲓ ⲧⲏⲣⲟⲩ (-ⲕⲁ-) ⲉⲃⲏⲉ ⲡⲓⲣⲏϯ ⲉⲧⲁ ⲡⲓⲇⲉⲗⲗⲟ ⲛⲁⲱ ⲛ̀ⲣⲏϯ ⲛⲉⲙ ⲁⲱ ⲛ̀ⲥⲁⲙⲟⲧ ⲁⲓⲥ ⲛⲁⲕ ⲉⲃⲏⲉ ⲡⲓⲣⲏϯ ⲉⲛⲁⲕⲧⲁⲓⲕⲛⲟⲩⲧ ⲛ̀ⲧⲟⲧⲉⲛ ⲧⲏⲣⲟⲩ ⲁⲗⲗⲁ ⲁⲙⲟⲩ ⲛⲉⲙⲁⲛ ⲕⲉ ⲡⲓϩⲱⲃ ⲛⲁⲉⲣϣⲁⲛ.

ⲛⲁⲓ ⲇⲉ ⲉⲩϫⲱ ⲙ̀ⲙⲱⲟⲩ ⲛⲁϥ ⲛ̀ⲭⲉ ⲛⲉⲛⲓⲱⲧ ⲛⲁⲣⲉ ϯϩⲟ ⲛⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲫⲁⲇⲧ ⲉⲡⲉⲥⲏⲧ ⲉ̀ⲡⲕⲁϩⲓ ⲛ̀ϣⲁⲉ ϯⲛ ⲁⲛ ⲉ̀ⲡⲧⲏⲣϥ. ⲁϥⲉⲣⲟⲩⲱ ⲛⲁϥ ⲛ̀ⲭⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲡⲉϥⲓⲱⲧ ⲙ̀ⲡⲛ̅ⲁⲧⲓⲕⲟⲛ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ϫⲛⲁⲉⲣⲟⲩⲱ ⲛⲁⲛ ⲁⲛ ⲉⲛⲥⲁⲝⲓ ⲛⲉⲙⲁⲕ.

ⲛ̀ⲑⲟⲟⲩ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲥⲓⲧⲉⲛ ⲧⲕⲟⲥⲙⲓⲕⲟⲥ ⲙ̀ⲡⲓⲡⲛ̅ⲁ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲉ̀ϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲩⲃⲟ ⲉⲧⲙⲟⲡ ⲛ̀ⲇⲏⲧⲉ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉ ϫⲱ ⲙⲏ ⲉ̀ⲃⲟⲗ ⲛⲁⲓⲟⲧ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ̀ⲙⲓ ⲁⲛ ⲉ̀ⲉⲓⲛⲓ ⲇⲉⲛ ⲛⲁⲓ ⲉⲧⲉⲧⲉⲛϫⲱ ⲙ̀ⲙⲱⲟⲩ ⲉⲁϥⲱⲡⲓ ⲓⲥϫⲉ ⲇⲉ ⲟⲛ ⲁⲩⲱⲡⲓ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉⲧⲉⲧⲉⲛϫⲱ ⲙ̀ⲙⲟⲥ ⲓⲉ ⲧⲁϫⲁ ⲉⲧⲁ ⲫⲁⲓ ⲱⲡⲓ ⲕⲁⲧⲁ ⲟⲩⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲛ̀ⲧⲉ ⲫⲧ ⲉⲩⲉⲣⲥⲱⲃ ⲉ̀ⲡⲟⲩϫⲁⲓ ⲛ̀ⲧⲁⲯⲩⲭⲏ ⲥⲓⲧⲉⲛ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁϥ.

ⲛⲁⲓ ⲇⲉ ⲉⲧⲁⲩⲥⲟⲑⲙⲟⲩ ⲛ̀ⲧⲟⲧϥ ⲛⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛ̀ⲭⲉ ⲛⲉⲛⲓⲱⲧ ⲁⲩⲱ ⲱϣⲡⲣⲓ ⲟⲩⲟⲉ ⲡⲉϫⲱⲟⲩ ϫⲉ ⲟⲛⲧⲱⲥ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉⲧⲁⲛⲥⲱⲧⲉⲙ ⲡⲁⲓⲣⲏϯ ⲟⲛ ⲁⲛⲛⲁⲩ ⲟⲩⲟⲉ ⲉⲧⲁⲩⲓ ⲉ̀ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲩⲧⲱⲟⲩ ⲙ̀ⲙⲫⲧ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲣⲉϥϯ ϩⲛⲟⲩ ⲉⲥⲟⲩ.

ⲟⲩⲟⲉ ⲉⲧⲓ ⲟⲛ ⲉⲩⲉⲣⲥⲩⲛⲁⲅⲉⲥⲑⲉ ⲙⲁⲗⲓⲥⲧⲁ ϩⲱⲥ ⲉⲩⲕⲓⲙ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲑⲱⲟⲩ ⲛⲉⲛⲓⲱⲧ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲫⲧ ⲉⲛⲁⲩⲱⲡⲓ ⲡⲉ ⲛ̀ⲛⲟⲩⲉⲣⲏⲟⲩ ⲇⲉⲛ ⲡⲭⲟⲉⲓ ⲛ̀ⲧⲙⲉⲧⲱⲁⲙⲱⲉ ⲛⲟⲩⲧ ⲉⲩⲭⲱ

ⲙⲙⲟⲥ (-ϫ̅-) ϩⲉⲛ ⲟⲩⲥⲩⲙⲫⲱⲛⲓⲁ ⲛⲟⲩⲱⲧ ⲛ̀ⲧⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲭⲉ ⲟⲩ ⲡⲉ ⲡ̀ϣⲏⲓ ⲛ̀ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ. ⲟⲩⲟⲉ ⲁϥⲟⲉⲓ ⲉⲣⲁⲧϥ ϩⲉⲛ ⲧⲟⲩⲙⲏⲧ ⲛ̀ⲭⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ϩⲉⲗⲗⲏ ⲛⲟⲙⲟⲙⲁⲥⲧⲟⲥ ⲙ̀ⲡⲣⲁⲕⲧⲓⲕⲟⲥ ⲟⲩⲟⲉ ⲛ̀ⲛⲏⲩⲥⲧⲓⲕⲟⲥ ⲉⲡⲓⲥⲟⲩⲟ̀ ⲟⲩⲟⲉ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ⲭⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ ⲁϥϭⲓⲥⲓ ⲉϩⲟⲧⲉⲣⲟⲛ ⲙⲁⲗⲓⲥⲧⲁ ⲭⲉ ϩⲓⲧⲉⲛ ⲡⲉϥⲧⲟⲩⲃⲟ ⲛ̀ϩⲏⲧ ⲛⲉⲙ ⲡⲉϥⲑⲉⲃⲓⲟ ⲙ̀ⲙⲏ ⲁϥⲉⲱ ϣⲓⲛⲧ ⲧⲏⲣϥ ⲛ̀ⲥⲁ ⲡⲉϥⲧⲏⲃ.

17. ⲁⲩϣⲉⲛ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲑⲃⲉ ⲧϧⲓⲙϩⲉⲙⲥⲓ ⲛ̀ⲧⲉ ⲡⲓⲙⲟⲛⲁⲭⲟⲥ ϩⲉⲛ ⲧⲣⲓ ⲟⲩⲟⲉ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ⲭⲉ ⲉϣⲱⲡ ⲟⲩⲟⲛ ⲥ̀ⲕⲉⲩⲟⲥ ⲛ̀ⲧⲉ ⲧⲁⲣⲉⲧⲏ ⲙ̀ⲫⲏ ϩⲉⲛ ⲧⲯⲩⲭⲏ ⲙ̀ⲡⲓⲙⲟⲛⲁⲭⲟⲥ ϫⲛⲁϩⲉⲙⲥⲓ ϩⲉⲛ ⲧⲣⲓ ϩⲉⲛ ⲡϣⲁϩⲉ ⲕⲁⲛ ⲟⲩⲟⲛ ⲥ̀ⲕⲉⲩⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛ̀ⲧⲟⲧϥ ⲁⲛ ϫⲛⲁⲉⲣϩⲩⲡⲟⲙⲉⲛⲓⲛ ϩⲉⲛ ⲧⲁⲛⲁⲭⲱⲣⲏⲥⲓⲥ ⲉⲃⲏⲉ ⲧϩⲉⲗⲡⲓⲥ ⲙ̀ⲡⲓⲣⲁϣⲓ ⲛ̀ⲧⲉ ⲛⲓⲁⲅⲁⲑⲟⲛ ⲛⲉⲱⲛⲓⲟⲛ ⲟⲩⲟⲉ ⲟⲛ ⲓⲥϫⲉ ⲟⲩⲟⲛ ⲥ̀ⲕⲉⲩⲟⲥ ⲛ̀ⲧⲉ ⲫⲏ ϩⲉⲛ ⲧⲯⲩⲭⲏ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲁⲛ ⲁⲗⲗⲁ ⲟⲩⲟⲛ ⲥ̀ⲕⲉⲩⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛ̀ⲧⲟⲧϥ ⲓⲉ ⲡⲁⲓϫⲉⲧ ⲛⲁϩⲉⲙⲥⲓ ϩⲉⲛ ⲧⲣⲓ ⲟⲛ ϩⲓ ⲡϣⲁϩⲉ ⲉⲃⲏⲉ ⲡϩⲏⲟⲩ ⲛ̀ⲧϩⲓⲗⲏ ⲙ̀ⲡⲣⲟⲥⲟⲩⲥⲛⲟⲩ. ⲉϣⲱⲡ ⲇⲉ ⲟⲛ ⲟⲩⲟⲛ ⲟⲩⲥ̀ⲕⲉⲩⲟⲥ ⲛ̀ⲧⲉ ⲫⲏ ϫⲏ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲓⲙⲟⲛⲁⲭⲟⲥ ⲁⲛ ⲟⲩⲇⲉ ⲙ̀ⲙⲟⲛ ⲟⲩⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲁϩⲁⲉⲓⲛⲉⲓ ϩⲉⲛ ⲧⲣⲓ ⲁⲛ ϩⲉⲛ ⲡϣⲁϩⲉ (-ϫ̅ⲁ̅-) ⲁⲗⲗⲁ ⲉⲣⲉ ⲫⲁⲓ ⲟⲛⲓ ⲛⲟⲩⲭⲓ ⲛⲛⲁⲧⲟⲩⲓⲛ ⲉⲩϩⲉⲛ ⲁ̀ⲙⲏⲧ ⲙ̀ⲡⲓⲡⲉⲗⲁⲩⲟⲥ ⲛ̀ⲧⲉ ϕⲓⲟⲙ ⲁⲧϭⲛⲉ ⲗⲩⲙⲏⲛ ⲛⲉⲙ ⲣⲉϥⲉⲣϩⲉⲙⲓ ⲭⲉ ⲁ̀ϣⲟⲡ ϩⲉⲛ ⲟⲩⲕⲩⲙⲗⲓⲛⲟⲥ.

18. ⲁⲩϣⲉⲛϥ ⲇⲉ ⲟⲛ ⲛ̀ϩⲏⲟϥ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲭⲉ ⲟⲩ ⲡⲉ ⲙⲟⲛⲁⲭⲟⲥ. ⲡⲉϫⲁϥ ⲙ̀ⲡⲁⲓⲣⲏⲧ ⲭⲉ ϯⲥⲓ ⲡⲉ ⲙⲟⲛⲁⲭⲟⲥ ⲥⲟϧⲥⲉϧ ⲡⲉ ⲙⲟⲩⲛⲁⲭⲟⲥ ϭⲓⲧⲕ ⲛ̀ϧⲟⲛⲥ ϩⲉⲛ ⲥⲱϧ ⲛⲓϧⲉⲛ ⲡⲉ ⲙⲟⲩⲛⲁⲭⲟⲥ ⲟⲩⲟⲉ ⲉⲱⲧⲉⲙϫⲁ ⲡⲉⲕⲟⲩⲱϣ ⲉⲧⲣⲏ ⲥⲉⲛ ⲡⲉⲕⲥⲁⲝⲓ ϩⲉⲛ ⲉϫⲓ ⲛ̀ⲥⲱϧ.

19. ⲡⲁⲗⲓⲛ ⲭⲉ ⲁ̀ⲱⲉ ⲉⲡⲓⲙⲟⲛⲁⲭⲟⲥ ⲉⲱⲧⲉⲙⲭⲉ ⲙⲉⲑⲛⲟⲩϫ ⲟⲩⲟⲉ ⲟⲛ ⲉⲱⲧⲉⲙⲱⲣϫ ⲛ̀ⲛⲟⲩϫ ⲉⲱⲧⲉⲙϫⲁ ⲙⲁϣϫ ⲉⲱⲧⲉⲙⲉⲣⲕⲁⲧⲁⲗⲁⲗⲓⲛ ⲉⲱⲧⲉⲙⲉⲣ ⲣⲉϥϫⲣⲉⲙⲣⲉⲙ ⲓⲉ ⲉϫⲉⲙ ⲁⲣⲓⲕⲓ.

20. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲟⲛ ⲛⲉ ⲁⲫⲛⲁⲩ ⲡⲉ ⲕⲁⲧⲁ ⲟⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲇⲉⲛ ⲛⲓⲃⲁⲗ ⲛ̀ⲧⲉ ⲡⲉϥⲣⲏⲧ ⲥⲓⲧⲉⲛ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲃⲟⲩⲁⲃ ⲉⲧⲙⲟⲛ ⲛ̀ⲇⲏⲧϥ ⲉ̀ⲧⲥⲓⲥ ⲛ̀ⲧⲁⲡⲣⲟⲕⲟⲡⲏ ⲛ̀ⲛⲉⲛⲓⲟϯ ⲛⲉⲙ ⲡⲓⲭ̀ⲣⲱⲙ ⲛ̀ⲧⲉ ϕϯ ⲉⲧⲁϥⲙⲱⲡⲓ ⲇⲉⲛ ⲧⲟⲩⲧⲉⲛⲉⲁ̀ ⲟⲩⲟⲥ ⲟⲛ ⲁⲫⲛⲁⲩ ⲉ̀ⲡⲭⲱⲭⲉⲃ ⲛ̀ⲛⲏ ⲉⲃⲏⲏⲟⲩ ⲙⲉⲛⲉⲛⲥⲱⲟⲩ ⲉ̀ⲁϥⲭⲟⲥ ⲇⲉⲛ ⲟⲩⲉⲛⲓⲣⲙⲁ ⲕⲁⲧⲁ ⲟⲩⲡ̀ⲣⲟⲫⲏⲧⲓⲁ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲥⲁⲓⲧ̀ⲉ ⲛⲉⲙ ⲟⲩⲃⲉⲃⲓⲟ ⲭⲉ ⲟⲩⲇⲉⲗⲟ ⲡⲉϫⲁϥ ⲁⲫⲛⲁⲩ ⲉⲧⲉ ⲛ̀ⲑⲟϥ ⲡⲉ (-ⲓⲃ̅) ⲉⲓ̅ ⲙ̀ⲙⲟⲩⲛⲁⲭⲟⲥ ⲉⲩⲉⲓⲙⲏⲣ ⲙ̀ⲫⲓⲟⲙ ⲉⲩⲟⲩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲟⲩⲟⲥ ⲁⲥⲱⲙⲡⲓ ⲅⲁⲣⲱⲟⲩ ⲛ̀ⲭⲉ ⲟⲩⲥ̀ⲙⲏ ⲅⲓⲙⲏⲣ ⲙ̀ⲡⲓⲕⲉⲥⲁ ⲉⲥⲭⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲟⲩ ⲭⲉ ⲟⲩ ⲛⲱⲧⲉⲛ ⲛ̀ⲅⲁⲛⲧⲉⲛⲉ ⲛ̀ⲭ̀ⲣⲱⲙ ⲁⲙⲱⲓⲛⲓ ⲉ̀ⲙⲏⲣ ⲅⲁⲣⲟⲓ. ⲟⲩⲟⲥ ⲃ̅ ⲙⲉⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ⲅⲏⲧⲟⲩ ⲁⲩⲱ ⲛⲱⲟⲩ ⲛ̀ⲅⲁⲛⲧⲉⲛⲉ ⲟⲩⲟⲥ ⲁⲩⲱⲉ ⲛⲱⲟⲩ ⲉ̀ⲙⲏⲣ ⲉ̀ⲡⲓⲕⲉⲥⲁ ⲅⲁ ⲫⲏ ⲉⲑⲙⲟⲩϯ ⲉ̀ⲣⲱⲟⲩ.

ⲡⲓⲟⲩⲁⲓ ⲇⲉ ⲁⲫⲟⲅⲓ ⲉⲫⲣⲓⲙⲓ ⲉⲫⲙⲱ ⲉ̀ⲃⲟⲗ ⲉⲫⲉⲣⲧⲁⲗⲉⲡⲟⲣⲓⲛ ⲉ̀ⲧⲁⲅⲁⲓ̀ ⲇⲉ ⲁⲩϯ ⲛⲁϥ ⲛ̀ⲅⲁⲛⲧⲉⲛⲉ ⲙⲉⲛⲧⲟⲓ ⲅⲉ ⲛ̀ⲭ̀ⲣⲱⲙ ⲁⲛ ⲁⲗⲗⲁ ⲛ̀ⲧⲙⲱⲃ ⲟⲩⲟⲥ ⲛ̀ⲁⲧⲭⲟⲙ. ⲉ̀ⲃⲟⲗ ⲇⲉ ⲥⲓⲧⲉⲛ ⲟⲩⲙⲛⲏⲩϯ ⲛ̀ⲇⲁⲓⲥⲓ ⲉϥⲭⲟⲗⲕ ⲉⲡⲉⲥⲏϯ ⲟⲩⲟⲥ ⲉϥⲙⲛⲟⲩ ⲉ̀ⲧⲙⲱⲟⲩⲓ ⲇⲉⲛ ⲟⲩⲙⲛⲏⲩϯ ⲛ̀ⲧⲉⲗⲓⲯⲓⲥ ⲙⲟⲩⲓⲥ ⲛ̀ⲭⲟⲟⲥ ⲁϥⲓ̀ ⲉⲙⲏⲣ. ⲡⲁⲓⲣⲏϯ ⲡⲉϫⲁϥ ⲧⲁⲓⲧⲉⲛⲉⲁ̀ ⲥⲱⲥ ⲕⲁⲛ ⲉⲥⲟⲩ ⲧⲉⲛⲥ ⲛ̀ⲭ̀ⲣⲱⲙ ⲁⲛ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲉⲛⲓⲟϯ ⲛⲁⲓ ⲉⲧⲁⲩⲉⲣⲕⲟⲥⲙⲓⲛ ⲙ̀ⲡⲟⲩⲃⲓⲟⲥ ⲇⲉⲛ ⲛⲓⲉⲛⲧⲟⲗⲏ ⲛ̀ⲛⲟⲙⲓⲙⲟⲛ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲉⲩⲉⲁⲗⲁⲓ ⲉ̀ⲧⲃⲏⲧⲥ ⲇⲉⲛ ⲡⲟⲩⲛⲟⲩⲥ ⲥⲓⲧⲉⲛ ϯⲇⲉⲙⲓ ⲙ̀ⲡⲓⲭ̀ⲣⲱⲙ ⲛ̀ⲛⲟⲩϯ ⲱⲁⲧⲟⲩⲉⲣⲭⲓⲙⲟⲣ ⲙ̀ⲫⲓⲟⲙ ⲙ̀ⲡⲁⲓⲃⲓⲟⲥ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲱⲙⲡⲓ ⲛⲉⲙ ⲡ̅ⲭ̅ⲥ ⲁⲗⲗⲁ ⲙⲟⲩⲓⲥ ⲥⲓⲧⲉⲛ ⲧⲟⲩⲙⲉⲧⲁⲙⲉⲗⲉⲥ ⲛ̀ⲧⲟⲩⲟⲩⲓ ⲛ̀ⲅⲁⲛⲭⲱⲃ ⲟⲩⲟⲥ ⲛⲁⲧⲭⲟⲙ.

21. ⲉⲫⲉⲣⲡ̀ⲣⲟⲕⲟⲡⲧⲓⲛ ⲇⲉ ⲇⲉⲛ ϯⲩⲗⲓⲕⲓⲁ ⲛ̀ϯⲁⲣⲉⲧⲏ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲃⲃⲉ ⲛ̀ϭⲱⲗⲕ ⲛ̀ⲧⲉⲫⲙⲏϯ ⲛⲉⲩⲕⲣⲁⲧⲓⲁ ⲛⲉⲙ ⲡⲁⲱⲁⲓ ⲛ̀ⲛⲉⲫⲣⲟⲗⲏⲧⲓⲁ (-ⲕⲁ̅) ⲁⲫⲓ̀ ⲉⲭⲉⲛ ⲟⲩⲙⲉⲧⲣⲉϥⲣⲉ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲁⲧⲕⲁⲕⲓⲁ ⲙ̀ⲡⲉ ⲉ̀ⲩⲓ ⲙ̀ⲡⲁⲁⲃⲟⲥ ⲉⲣⲟⲡⲟⲭⲱⲙ ⲛⲁϥ ⲉ̀ⲡⲧⲏⲣϥ ⲕⲁⲧⲁ ϕⲣⲏϯ ⲉⲧⲁⲫⲉⲣⲉⲧⲙ ⲙ̀ⲫⲁⲓ ⲉ̀ⲃⲟⲗ ⲥⲓⲧⲉⲛ ϕϯ ⲟⲩⲟⲥ ⲁⲫⲉⲣⲁⲫⲣⲱⲟⲩϣ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲟⲛ ⲥⲓⲧⲉⲛ ⲧⲥⲟⲩⲛⲓ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲁϥⲧⲥⲟ ⲉϕϯ ⲟⲩⲟⲥ ⲁϥϫⲁ ⲛⲓⲡⲁⲁⲃⲟⲥ ⲉ̀ⲣⲟϥ ⲟⲛ ⲭⲉ ⲥⲓⲛⲁ ⲛ̀ⲧⲉⲫⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲛ̀ⲧⲉⲫⲥⲏ ϫⲗⲟⲙ ⲟⲩⲟⲥ ⲛ̀ⲧⲉ ⲡⲉϕⲃⲉϫⲉ

ⲁⲩⲱⲁⲓ ⲭⲉ ⲉⲣⲉ ⲛⲓⲡⲟⲗⲉⲙⲟⲥ ⲡⲉⲭⲁⲩ ⲉⲣⲉ ⲧⲯⲩⲭⲏ ⲛⲁⲃⲓ ⲙⲁⲓⲏ ⲇⲉⲛ ⲑⲙⲉⲧⲣⲁⲙⲁⲟ ⲙ̀ⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲫⲧ. ⲓⲥⲭⲉⲛ ⲡⲓⲉϩⲟⲟⲩ ⲉⲧⲉⲙ̀ⲙⲁⲩ ⲛ̀ⲑⲟⲩ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲙ̀ⲡⲉⲩⲭⲉ ⲉⲣⲉⲧⲓⲛ ⲙ̀ⲙⲫⲧ ⲭⲉ ⲉⲑⲃⲉ ⲡⲁⲓⲉⲧⲛⲁⲁ ⲫⲁⲓ ⲁⲗⲗⲁ ⲛⲁⲩⲧⲁϩⲟ ⲉⲡ̅ⲥ̅ ⲡⲉ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡ̅ⲥ̅ ⲓ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲇⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲕⲛⲁⲉⲛⲧⲟⲩ ⲉⲭⲱⲓ ⲙⲟⲣⲧ ⲛ̀ⲧⲉⲕⲭⲟⲓ ⲛⲉⲙ ⲧⲉⲕϩⲩⲡⲟⲙⲟⲛⲏ ϣⲁ ⲉⲃⲟⲗ.

22. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲁⲫⲟⲩⲱⲣⲡ ⲛ̀ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛ̀ⲟⲩⲥⲟⲡ ⲉ̀ⲧⲣⲱⲧ ⲉⲙⲁϩ ⲟⲩⲗⲁⲕⲟⲛ ⲙ̀ⲙⲱⲟⲩ. ⲧⲣⲱⲧ ⲇⲉ ⲛⲁⲥⲟⲩⲛⲟⲩ ⲛ̀ⲧⲉϥⲓⲣⲓ ⲡⲉ ⲟⲩⲟϩ ⲛⲁⲥⲱⲛⲕ ⲡⲉ ⲉⲙⲁϣⲱ. ⲉⲧⲁⲫⲫⲟϩ ⲇⲉ ⲉ̀ⲧⲣⲱⲧ ⲟⲩⲟϩ ⲉⲧⲁϥⲉ̀ⲙⲓ ⲭⲉ ⲙ̀ⲡⲉϥⲉ̀ⲛ ⲡⲓⲛⲟϩ ⲉϥⲙⲛⲟⲩ ⲛⲉ ⲁϥⲉⲣⲡⲣⲱⲙⲓ ⲅⲁⲣ ⲡⲉ ⲛ̀ⲑⲟⲩ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲧⲁϥⲙⲟϩ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲛⲁϩⲧ ⲡⲉⲭⲁϥ ⲛ̀ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲥⲓⲙ ⲭⲉ ⲧⲣⲱⲧ ⲡⲁⲓⲱⲧ ⲁⲫⲟⲩⲟⲣⲡⲧ ⲉⲁϥⲭⲟⲥ ⲭⲉ ⲙⲁⲩ ⲡⲁⲓⲗⲁⲕⲟⲛ ⲙ̀ⲙⲱⲟⲩ. (–ⲩ̅ⲩ̅–) ⲟⲩⲟϩ ⲥⲁⲧⲟⲧϥ ⲁ ⲡⲓⲙⲱⲟⲩ ⲓ ⲉ̀ⲣⲱⲟⲩⲓ ϣⲁ ⲛⲉⲛⲥ̀ⲫⲟⲧⲟⲩ ⲛ̀ⲧⲣⲱⲧ ⲟⲩⲟϩ ⲁϥⲙⲁϩ ⲡⲓⲗⲁⲕⲟⲛ ⲙ̀ⲙⲱⲟⲩ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲁ ⲡⲓⲙⲱⲟⲩ ⲥⲉⲙⲙⲓ ⲙ̀ⲡⲉϥⲣⲏⲧ ⲟⲛ.

23. ⲛ̀ⲑⲟⲩ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲛⲓⲥ̀ⲛⲛⲟⲩ ⲭⲉ ⲡⲓⲃ̀ⲛⲉϫⲱϥ ⲇⲉⲛ ⲟⲩⲥⲱⲧⲉⲙ ⲉϥⲭⲏⲕ ⲉ̀ⲃⲟⲗ ⲕⲁⲧⲁ ⲫⲧ ⲛ̀ⲥⲁ ⲛⲉⲛⲓⲟⲧ ⲉⲛⲥⲟⲃⲛⲓ ⲇⲉⲛ ⲟⲩⲛⲁϩⲧ ⲙⲁⲗⲓⲥⲧⲁ ⲡⲓⲑⲉⲃⲓⲟ ⲛⲉⲙ ⲡⲓⲧⲟⲩⲃⲟ ϯϩⲟⲧ ⲛ̀ⲧⲉ ⲫⲧ ⲛⲉⲙ ⲡⲓⲙⲟⲩⲛ ⲉ̀ⲫⲧ ⲇⲉⲛ ⲟⲩⲧ̀ϩⲏⲏⲩ ⲛⲁⲓϭⲟⲥⲓ ⲉ̀ⲛⲓⲁⲣⲉⲧⲏ ⲑⲏⲣⲟⲩ ⲟⲩⲟϩ ⲥⲉⲃ̀ⲣⲟ ⲛ̀ⲧⲡⲯⲩⲭⲏ ϭⲓ ⲟⲩⲱⲓⲛⲓ ⲇⲉⲛ ⲫⲧ ϩⲓⲧⲉⲛ ⲛⲁⲓⲕⲁⲧⲟⲣⲑⲱⲙⲁ ⲛⲁⲓ.

24. ⲁⲩⲓⲥⲧⲟⲣⲓⲛ ⲉⲃⲏⲏⲧϥ ⲇⲉⲛ ⲟⲩⲙⲁ ⲛ̀ⲑⲟⲩ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛ̀ⲭⲉ ⲛⲉⲛⲓⲟⲧ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲙ̀ⲫⲣⲏⲧ ⲙ̀ⲡⲓⲕⲁϩⲓ ⲭⲉ ⲟⲩⲁⲧϩⲉⲓ ⲡⲉ ⲡⲁⲓⲣⲏⲧ ⲛ̀ⲑⲟⲩ ϩⲱⲃ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ ⲙ̀ⲙⲟⲛ ⲱ̀ⲭⲟⲙ ⲙ̀ⲙⲟⲩ ⲉ̀ϩⲓ ⲉ̀ⲧⲏⲣϥ ⲉⲃⲏⲉ ⲛ̀ⲁϣⲁⲓ ⲙ̀ⲡⲉϥⲑⲉⲃⲓⲟ. ⲛ̀ⲑⲟⲩ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲙⲁⲑⲏⲧⲏⲥ ⲛ̀ⲧⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲡⲓⲣⲉⲙⲡⲣⲏⲥ ⲉⲁϥⲭⲉⲕ ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲥⲱⲧⲉⲙ ⲉ̀ⲃⲟⲗ ⲉϥⲭⲏ ϩⲁ {ϩⲡⲟⲧⲁⲧⲏ} <ⲧϩⲩⲡⲟⲧⲁⲅⲏ>

ⲙⲡⲉϥⲱⲧ ⲙⲡⲛ̅ⲁ̅ⲧⲓⲕⲟⲥ ⲉϥϧⲉⲣϧⲉⲣ ϩⲉⲛ ⲡⲭ̅ⲣⲱⲙ ⲙⲡⲓⲡⲛ̅ⲁ̅ ⲉⲃⲟⲩⲁϧ.

25. ϩⲉⲛ ⲟⲩⲁⲓ ϩⲉ ⲛⲛⲓⲉϩⲟⲟⲩ ⲁϥϭⲓ ⲛⲟⲩⲱⲉ ⲉϥⲙⲟⲩⲱⲟⲩ ⲛⲁⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲟⲩⲟϩ ⲁϥⲱⲉ ⲛⲁϥ ⲉⲃⲟⲗ ⲉⲟⲩⲙⲙⲟⲓⲧ ⲉϥⲟⲩⲛⲟⲩ ⲛⲧⲉϥⲣⲓ ϩⲉⲛ ⲡⲱϣⲁϥⲉ ⲉⲛⲁⲩ ϕⲟⲩⲙϣ ⲙⲡⲓⲃ̅ ⲙⲙⲓⲗⲗⲓⲟⲛ ⲟⲩⲟϩ ⲁϥϭⲟϥ ⲙⲙⲁⲩ. ⲁϥⲙⲟⲩⲧ ϩⲉ ⲉⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉϥⲙⲁ(-ⲭ̅ⲉ̅-)ⲑⲏⲧⲏⲥ ⲛⲁⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁϣⲏⲣⲓ ⲙⲁ ⲟⲩⲗⲁⲕⲟⲛ ⲙⲙⲟⲟⲩ ⲙⲙⲏⲛⲓ ⲉⲡⲁⲓϣⲉ ϣⲁⲧⲉϥϥ ⲟⲩⲧⲁϩ.

ⲡⲓⲙⲙⲟⲟⲩ ϩⲉ ⲛⲁϥⲟⲩⲛⲟⲩ ⲡⲉ ⲙⲡⲓⲙⲁ ⲉⲧⲁⲩϭⲟ ⲙⲡⲓϣⲉ ⲙⲙⲟϥ ⲛϩⲟϥ ϩⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁϥϩⲏⲗ ⲛⲉⲙ ⲡⲓⲗⲁⲕⲟⲛ ⲙⲙⲟⲟⲩ ϩⲁ ⲛⲁⲣⲟⲩϩⲓ ⲟⲩⲟϩ ⲛⲧⲉϥⲓ ⲛϣⲱⲣⲡ. ⲉϥⲓⲣⲓ ϩⲉ ⲙⲡⲁⲓⲣⲏϥ ϣⲁ ⲓ̅ϥ ⲛϩⲟⲙⲡⲓ ⲁϥⲱⲛϩ ⲛⲁⲉ ⲡⲓϣϣⲏⲛ ⲟⲩⲟϩ ⲁϥϫⲟⲩⲱ ⲉⲡϣⲱⲓ ⲁϥⲉⲛ ⲟⲩⲧⲁϩ ⲉⲃⲟⲗ.

ⲡⲓϩⲉⲗⲗⲟ ϩⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲁϥϭⲓ ⲙⲡⲓⲕⲁⲣⲡⲟⲥ ⲛⲧⲉ ⲡⲓϣϣⲏⲛ ⲁϥⲉⲛϥ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁϥϫ ⲛⲛⲓϩⲉⲗⲗⲟⲓ ϫⲉ ϭⲓ ⲟⲩⲱⲙ ⲉⲃⲟⲗ ϩⲉⲛ ⲛⲟⲩⲧⲁϩ ⲛⲧⲉ ⲡⲓⲥⲱⲧⲉⲙ. ⲛⲓϩⲉⲗⲗⲟⲓ ϩⲉ ⲉⲧⲁⲩⲛⲁⲩ ⲉⲡⲁⲓϩⲱⲃ ⲙⲡⲁⲣⲁⲗⲟϫⲟⲛ ⲛⲁⲩϭⲓ ⲱϕⲏⲣⲓ ⲡⲉ ⲉⲩϫⲱⲟⲩ ⲙⲙⲱϥ ⲡⲉ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲉⲃⲏⲗ ϫⲉ ⲁ ⲡⲓⲱⲛϩ ⲙⲙⲁⲕⲁⲣⲓⲟⲛ ϕϫ ⲱⲱⲡⲓ ϩⲉⲛ ⲡⲁⲓⲥⲟⲛ ⲛⲁⲣⲉ ⲡⲁⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ϕⲁⲓ ⲛⲁⲱⲱⲡⲓ ⲉⲃⲟⲗ ⲅⲓⲧⲟⲧϥ ⲁⲛ ⲡⲉ. ⲫⲉⲙⲁⲣⲱⲟⲩⲧ ⲛϩⲉ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ϕϫ ⲡⲓⲗⲟⲓⲟⲥ ϕⲏ ⲉⲧⲓⲣⲓ ⲛⲅⲁⲡⲱϕⲏⲣⲓ ϩⲉⲛ ⲛⲏ ⲉⲃⲟⲩⲁϧ ⲛⲧⲁϥ ⲛϩⲟϥ ⲅⲁⲣ ⲁϥϫⲟⲥ ϫⲉ ⲉⲱⲱⲡ ⲁⲣⲉⲱⲁⲛ ⲟⲩⲁⲓ ⲓⲣⲓ ⲙⲡⲁⲟⲩⲱⲙ ⲧⲉⲛⲛⲁⲓ ⲁⲛⲟⲕ ⲛⲉⲙ ⲡⲁⲓⲱⲧ ⲟⲩⲟϩ ⲧⲉⲛⲛⲁϣⲱⲡⲓ ⲛϩⲏⲧϥ ⲟⲩⲟϩ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲉϥⲛⲁⲉⲣⲉⲧⲓⲛ ⲙⲙⲟⲟⲩ ϩⲉⲛ ⲡⲁⲣⲁⲛ ⲉⲩⲉⲃⲱⲟⲩⲡⲓ ⲛⲁϥ ⲟⲩⲟϩ ⲡⲓϣϣⲏⲛ ⲉⲧⲉⲙⲙⲁⲩ ϣⲱⲟⲡ ⲉⲧⲓ ϣⲁ ⲉϩⲟⲩⲛ ⲉϕⲟⲟⲩ ⲉⲟⲩⲁⲡⲟⲗⲓⲍⲓⲥ (-ⲍ̅ⲉ̅-) ⲉⲥⲉⲛϩⲟⲧ ⲛⲧⲉ ϯⲁⲣⲉⲧⲏ ⲙⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛⲓⲱⲧ ⲉⲩⲉⲣϫⲁⲙⲡⲓⲛ ϩⲉⲛ ⲛⲁⲓⲕⲁⲑⲟⲣⲑⲱⲙⲁ ⲉⲧϭⲟⲥⲓ.

26. ⲛϩⲟϥ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲩⲱⲉⲛϥ ⲛⲧⲉ ϩⲁⲛⲥⲟⲛⲏ ⲟⲩ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲛⲁⲛⲉⲥ ⲡⲉⲛⲓⲱⲧ ⲉⲁⲙⲟⲛⲓ ⲛⲟⲩϩⲉⲍⲓⲥ ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ. ⲟⲩⲟϩ ⲡⲉϫⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲱⲟⲩ ϫⲉ ⲛⲁⲛⲉⲥ ⲉⲉⲣϩⲉⲍⲓⲥ ⲉⲡⲉⲛⲥⲟⲛ ϕⲁⲓ ⲉⲧⲁ ϕϫ ⲙⲟⲩ

ⲉϩⲣⲏⲓ ⲉϫⲱⲛ ⲛⲉⲙⲁⲩ ⲉⲩⲥⲟⲡ ϩⲉⲛ ⲡⲁⲓϩⲓⲥⲟⲛ ⲛ̀ⲟⲩⲱⲧ ⲙ̀ⲙⲟⲛ ⲙⲁⲗⲗⲟⲛ ϩⲉⲛ ⲑⲙⲉⲧⲣⲉⲙⲣⲁⲧⲱ ⲙ̀ⲡ̅ⲭ̅ⲥ̅ ⲙⲁⲣⲉⲛϫⲫⲟ ⲛⲁⲛ ⲙ̀ⲡⲉⲛⲥⲟⲛ ϩⲉⲛ ⲧⲟⲩⲃⲟ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲃⲟⲩⲁⲃ ⲟⲩⲟϩ ⲧϩⲉϩⲓⲥ ⲙⲉⲛ ϩⲉⲛ ⲟⲩⲙⲉⲧϫⲱⲣⲓ ⲙⲁⲣⲉⲛⲁⲓⲥ ⲛⲁϩⲣⲉⲛ ⲧⲙⲉⲧϫⲁϫⲓ ⲑⲁⲓ ⲉⲧⲫⲱⲣϫ ⲙ̀ⲙⲟⲛ ⲉⲫⲧ.

27. ⲁⲩⲉ̀ϩⲁⲓ ϫⲉ ⲉⲃⲏⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ϫⲉ ⲙ̀ⲡⲉϥⲙⲁϩ ϩⲛⲧϥ ⲛ̀ⲱⲓⲕ ⲉⲛⲉϩ ⲟⲩϫⲉ ⲙⲙⲟⲩ ⲟⲩϫⲉ ϩⲓⲙⲓ ⲟⲩϫⲉ ⲙ̀ⲡⲉϥϫⲉ ⲟⲩⲥⲁϫⲓ ⲛ̀ⲱⲗⲟϥ ⲉⲃⲟⲗ ϩⲉⲛ ⲣⲱϥ ⲉⲛⲉϩ ⲉⲃⲏⲉ ⲫⲁⲓ ⲙ̀ⲡⲉ ⲫⲙⲉⲩⲓ ⲛ̀ⲧⲥⲁⲣⲝ ⲱⲣⲡ̅ⲥ̅ ⲉⲣⲟϥ ⲉⲛⲉϩ ⲁⲗⲗⲁ ⲛⲁϥⲟⲓ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ϩⲉⲛ ⲑⲙⲉⲧⲕⲁⲑⲁⲣⲟⲥ ⲛ̀ⲧⲥⲩⲫⲣⲟⲥⲩⲛⲏ.

28. ⲡⲉⲛⲓⲱⲧ ϫⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲛⲉⲁϥⲉⲣ ⲟⲩⲙⲏⲛ ⲙ̀ⲡⲣⲟⲙⲡⲓ ⲡⲉ ⲉϥⲱⲟⲡ ϩⲉⲛ ⲟⲩⲙⲁⲙⲱⲙⲡⲓ ϩⲉⲛ ⲱⲓⲛⲧ ⲉⲣⲉ ⲟⲩⲟⲛ ⲕⲉⲕⲟⲩϫⲓ ⲙ̀ⲡⲣⲓ ϫⲏ ⲥⲁϩⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲙ̀ⲡⲉϥϫⲱ ⲙ̀ⲡⲉϥⲙⲉⲩⲓ ⲉⲛⲉϩ ⲉⲓ ⲉϩⲣⲏⲓ ⲉⲧ ϩⲏⲛϥ ϩⲟⲗⲱⲥ (-ⲁ̅ⲍ̅-) ⲉⲧⲣⲓ ⲉⲧⲥⲁϩⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲓⲉ ⲉⲛⲁⲩ ⲣⲱ ϫⲉ ⲟⲩ ⲡⲉ ⲉⲧⲉⲓⲛ̀ϩⲛⲧⲥ ⲉⲃⲏⲉ ⲛ̀ⲥⲱⲗⲕ ⲙ̀ⲡⲉϥⲙⲉⲩⲓ ϩⲁ ⲡⲥ̅ⲥ̅ ⲕⲉⲡⲉⲣ ⲛⲁⲣⲉ ⲡⲥ̅ⲥ̅ ⲟⲩⲱⲣⲡ ⲛ̀ϩⲁⲛⲙⲏⲛ ⲛⲁϥ ⲡⲉ ⲙⲁⲗⲓⲥⲧⲁ ϫⲉ ⲛⲁϥⲉ̀ⲙⲓ ⲡⲉ ϩⲉⲛ ⲟⲩⲁⲕⲣⲓⲃⲓⲁ ⲉⲃⲏⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ ϫⲉ ⲁϥⲱⲟⲡ ⲛ̀ⲁⲗⲟⲕⲓⲙⲟⲥ ⲟⲩⲟϩ ⲛ̀ⲥⲱⲧⲡ ⲛ̀ⲧⲉⲗⲓⲟⲥ ⲙ̀ⲙⲟⲩⲛⲁϫⲟⲥ ⲉϥϫⲏⲕ ⲉⲃⲟⲗ ⲟⲩⲟϩ ⲛⲁϥⲱⲑⲉⲁⲙ ⲛ̀ⲛⲉϥⲃⲁⲗ ⲉⲱⲧⲉⲙⲛⲁⲩ ⲉⲣⲟϥ ϫⲉ ⲉϥⲉⲣ ⲟⲩ ⲛ̀ϩⲱⲃ.

29. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ϫⲉ ⲁϥⲱⲟⲡ ⲛ̀ϫⲉ ⲫⲏ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲟⲩⲟϩ ⲛⲁϥⲱⲧⲛⲟⲩⲧ ⲡⲉ ⲛⲟⲩⲙⲏⲛ ⲛ̀ⲥⲛⲟⲩ ⲉϥⲫⲓⲥⲓ ⲙ̀ⲙⲟϥ ⲛ̀ϫⲉ ⲫⲧ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩⲁⲣⲱⲙⲁⲧⲁ ⲉϥⲥⲟⲧⲡ ⲉⲩⲉⲣϫⲟⲕⲓⲙⲁⲍⲓⲛ ⲙ̀ⲙⲟϥ ϩⲉⲛ ⲟⲩϫⲣⲱⲙ. ⲡⲉⲛⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁϥⲱⲉⲙⲓ ⲡⲉ ⲙ̀ⲡⲓⲇⲉⲗⲟ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲛ̀ⲓⲃ̅ ⲛ̀ⲣⲟⲙⲡⲓ ϩⲉⲛ ⲟⲩⲛⲓϣⲧ ⲙ̀ⲡⲣⲟⲉⲩⲙⲓⲁ. ⲉⲃⲟⲗ ϩⲉ ϩⲉⲛ ⲡⲁϣⲁⲓ ⲙ̀ⲡⲓϣⲱⲙⲓ ⲛⲁϥⲟⲓ ⲛ̀ⲕⲟⲩϫⲓ ⲛ̀ϩⲏⲧ ⲡⲉ ⲉϫⲉⲛ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲧⲟⲡⲱ ⲟⲩⲟϩ ⲙ̀ⲡⲉϥϫⲟⲥ ⲛⲁϥ ⲉⲛⲉϩ ⲛⲟⲩⲉⲃⲟⲟⲩ ⲛⲟⲩⲱⲧ ϫⲉ ⲙⲓⲟⲕ ⲉⲛⲁⲣⲉ ⲧⲉϥⲣⲉϫⲓⲥ ⲅⲁⲣ ϫⲟⲣ ⲡⲉ ⲡⲁⲣⲁ ⲟⲩⲙⲏⲛ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲟⲧ. ⲉⲧⲁϥⲙⲟⲩⲧ

ⲁⲉ ⲉⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲟⲩⲉⲣⲟⲟⲩ ⲛⲧⲉ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲭⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁϣⲏⲣⲓ ⲁⲓϣⲁⲛⲟⲩⲱⲧⲉⲃ ⲉⲃⲟⲗ ϩⲉⲛ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ ⲙⲁϣⲉ ⲛⲁⲕ ϣⲱⲡⲓ ϩⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲁⲕϭⲟ ⲙⲡⲓϣϣⲏⲛ ⲛ̀ϩⲏⲧⲟ ⲭⲉ ⲟⲩⲟⲛ ⲟⲩⲑⲩⲥⲓⲁ ⲛ̀ⲧⲁⲕ ⲉⲥⲙⲏⲛ ⲉⲃⲟⲗ ⲉⲥⲟⲩⲁⲃ (-ⲏ-) ⲟⲩⲟⲩ ⲉⲥϣⲏⲡ ⲛⲁϩⲣⲉⲛ ⲡ̅ϩ̅ⲥ̅ ⲛⲁϣⲱⲡⲓ ϩⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ ⲉⲃⲟⲗ ϩⲓⲧⲟⲧⲕ. ⲡⲁⲓϣϣⲏⲛ ⲅⲁⲣ ⲉⲧⲁϥϯⲟⲩⲱ ⲉ̀ϩⲣⲏⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲧⲕ ⲟⲩⲛ̀ⲣⲟⲟⲓⲙⲓⲟⲛ ⲡⲉ ⲉⲩⲉⲣⲥⲩⲙⲉⲛⲉⲓⲙ ⲉⲟⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲛⲧⲉ ϩⲁⲛⲯⲩⲭⲏ ⲉⲩⲛⲁⲟⲩⲱⲁⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲧⲕ ⲟⲛ ϩⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ ⲉⲩⲉⲣⲫⲙⲉⲛⲓ ⲛ̀ⲉⲛⲉϩ ⲛⲁⲕ ⲛⲁϩⲣⲉⲛ ⲫⲧ.

ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲟⲛ ⲉⲧⲁϥϩⲱⲙⲧ ⲉ̀ϩⲟⲩⲛ ⲉⲥⲓⲙⲓ ⲉⲃⲟⲗ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲉⲩⲕⲱⲧ ⲉ̀ⲣⲟϥ ⲛ̀ⲭⲉ ⲛⲓϩⲉⲗⲗⲟⲓ ⲁϥⲙⲟⲩⲧ ⲉⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥϩⲟⲛⲧϥ ⲉ̀ⲣⲟϥ ⲉⲁϥⲁⲙⲟⲛⲓ ⲛ̀ⲛⲉϥⲭⲓⲝ ⲁϥⲧⲁⲃⲓ ⲉ̀ⲣⲱⲟⲩ ⲁϥⲥⲱⲙⲟⲩ ⲉ̀ⲣⲟϥ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲓⲥⲁⲁⲕ ⲉⲧⲁϥⲥⲱⲙⲟⲩ ⲉⲓⲁⲕⲱⲃ ⲡⲓⲥ̅ⲏ̅ⲗ̅ ⲟⲩⲟⲩ ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲛ̀ⲓ̅ⲏ̅ⲥ̅ ⲛ̀ⲥⲟⲡ ⲭⲉ ⲙⲓⲟⲕ ⲙⲓⲟⲕ ⲙⲓⲟⲕ ⲡⲓϣⲱⲙⲉ ⲛ̀ⲧⲉ ⲛⲟⲩⲣⲟ ⲡⲭ̅ⲥ̅. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁϥⲧⲛⲓϥ ⲛ̀ⲛⲓϩⲉⲗⲗⲟⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲟⲩ ⲭⲉ ⲟⲩⲱϣⲧ ⲙ̀ⲫⲁⲓ ⲛⲱⲧⲉⲛ ⲭⲉ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲡⲉ ϩⲓⲝⲉⲛ ⲡⲓⲕⲁϩⲓ ⲟⲩⲟⲩ ⲟⲩⲣⲱⲙⲓ ⲁⲛ ⲡⲉ. ⲛⲁⲓ ⲇⲉ ⲉⲧⲁϥϫⲟⲧⲟⲩ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲁϥⲟⲩⲱⲛ ⲛ̀ⲣⲱϥ ⲁϥⲧ ⲙ̀ⲡⲓⲡⲛⲁ̅ ϩⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲫⲧ ⲁⲙⲏⲛ ⲉϥⲧⲱⲟⲩ ⲙ̀ⲡⲉⲛϭ̅ⲥ̅.

30. ⲉⲧⲁϥⲥⲱϫⲡ ⲇⲉ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥϣⲉ ⲛⲁⲩ ⲉ̀ⲫⲏⲁ ⲙ̀ⲡⲓϣϣⲏⲛ ⲕⲁⲧⲁ ⲫⲟⲩⲁϩⲥⲁϩⲏ ⲙ̀ⲡⲉϥⲓⲱⲧ ⲟⲩⲟⲩ ⲁϥⲑⲁⲙⲓⲟ ⲛⲁⲩ ⲛⲟⲩⲕⲟⲩϫⲓ ⲛ̀ⲥⲡⲏⲗⲉⲟⲛ ⲉϥⲉⲣⲏⲥⲩⲭⲁⲍⲓⲛ ⲛ̀ϩⲏⲧⲟ ⲟⲩⲟⲩ ⲛⲁϥⲉⲣⲉⲧⲕⲣⲁⲧⲉⲩⲉⲥⲑⲉ ⲙ̀ⲙⲁϣⲱ ⲡⲉ ⲟⲩⲟⲩ ⲛⲁϥⲧⲟⲩⲥⲟ ϩⲓϫⲉⲛ ⲛⲉϥⲁⲥⲕⲏⲥⲓⲥ ⲛⲉⲙ ⲛⲉϥⲡⲟⲗⲏⲧⲓⲁ (-ⲑ̅ⲩ̅-) ⲉⲛⲉ ⲁϥⲑⲁⲙⲓⲟ ⲛⲟⲩⲙⲁ ⲉϥϩⲏⲡ ⲛⲁⲩ ⲡⲉ ⲥⲁⲡⲉⲥⲏⲧ ⲙ̀ⲡⲕⲁϩⲓ ⲛⲉⲛ ⲡⲓⲥ̀ⲡⲏⲗⲉⲟⲛ ⲟⲩⲟⲩ ⲛⲉⲩⲁⲩⲱϣⲉ ⲛⲁⲩ ⲡⲉ ⲉⲃⲏⲣⲏ ⲉ̀ⲣⲟϥ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲩⲙⲛⲏⲙ ⲉ̀ⲫⲧ ⲛⲉⲛ ϩⲁⲛⲧⲟ ⲉⲧⲟⲙ ⲛⲉⲙ ϩⲁⲛⲡⲣⲟⲥⲉⲩⲭⲏ ⲛⲁⲑⲙⲟⲩⲛⲕ. ⲛⲉ ⲁϥⲑⲁⲙⲓⲟ ⲇⲉ ⲛⲁⲩ ⲟⲛ ⲡⲉ ⲛⲟⲩⲱϣⲏⲛ ⲉⲃⲟⲗ ⲛⲉⲛ ⲛⲓϫⲁⲫⲁⲧ ⲛ̀ⲧⲉ ⲛⲓⲃⲉⲛⲓ ⲟⲩⲟⲩ ⲛⲉϣⲁϥⲧⲏⲓⲥ ϩⲓⲱⲧϥ ⲡⲉ ⲛ̀ⲧⲉϥϣⲉ ⲛⲁⲩ ⲉ̀ϩⲣⲏⲓ ⲉⲙⲁⲩ ϩⲱⲥⲧⲉ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛ ⲧⲉϥⲙⲏⲓϣ ⲛ̀ϩⲏⲧⲟ ϩⲁⲙⲙⲏϣ ⲛⲥⲟⲡ ⲛⲉϣⲁϥⲉⲣ

ⲧⲉⲃⲁⲗⲟⲙⲁⲥ ⲧⲏⲣⲥ ⲉⲃⲏⲣⲏ ⲉⲣⲟⲩ ⲛⲁⲑⲟⲩⲱⲙ ⲟⲩⲟⲩ ⲛⲁⲧⲥⲱ ⲉⲩⲉⲣⲉⲁⲗⲡⲓⲛ ⲙⲙⲟⲩ ⲅⲓⲧⲉⲛ ⲧⲡⲣⲟⲛⲓⲁ ⲛⲧⲉ ⲫⲧ.

ⲟⲩⲟⲩ ⲉⲙⲱⲡ ⲁⲫⲙⲁⲛⲓ ⲉⲡⲱⲱⲓ ⲉⲃⲟⲗ ⲅⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ ⲛⲉⲙⲁⲩⲛⲁⲩ ⲉⲣⲟⲩ ⲡⲉ ⲛⲓⲝⲉ ⲛⲓⲥⲛⲛⲟⲩ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩⲙⲉ ⲉⲫⲗⲟⲃⲱ ⲅⲉⲛ ⲟⲩⲭⲣⲱⲙ ⲥⲱⲥⲧⲉ ⲉⲃⲟⲗ ⲅⲓⲧⲉⲛ ⲡⲓⲕⲓⲣⲓⲧⲙⲁ ⲛ̀ⲧⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ ⲛ̀ⲧⲉ ⲟⲩⲙⲏⲛ ⲑⲱⲟⲩⲧ ⲉⲣⲟⲩ ⲉⲩⲭⲟⲥ ⲉⲧⲉⲫⲁⲛⲁⲥⲧⲣⲟⲫⲏ ⲛⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲛ̀ⲧⲟⲩⲱⲙⲡⲓ ⲥⲱⲟⲩ ⲧⲁⲧⲟⲧⲕ ⲛⲉⲙ ⲡⲉⲕⲕⲱⲧ ⲉⲫⲱⲟⲡ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲥⲕⲟⲡⲟⲥ ⲛⲟⲩⲭⲁⲓ ⲛⲉⲙ ⲧⲩⲡⲟⲥ ⲛ̀ⲧⲉ ⲧⲙⲉⲑⲙⲏⲓ ⲉⲫⲥⲟⲩⲱ ⲛ̀ⲧⲟⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲅⲉⲛ ⲟⲩⲁⲩⲁⲡⲏ ⲛⲉⲙ ⲟⲩⲥⲓⲣⲏⲙⲏ ⲟⲩⲟⲩ ⲉⲫⲧⲟⲩⲃⲏ ⲟⲩⲧ ⲉⲁⲟⲩⲛ ⲉⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲅⲉⲛ ⲟⲩⲙⲉⲧⲣⲉⲙⲣⲁⲧⲱ ⲉⲫⲱⲟⲡ ⲛⲛⲟⲩⲧ ⲛⲛⲏ ⲉⲑⲛⲁⲩ ⲛⲉⲙ ⲛⲏ ⲉⲑⲥⲱⲧⲉⲙ ⲛⲏ ⲉⲑⲟⲩⲛⲟⲩ ⲛⲉⲙ ⲛⲏ ⲉⲧⲁⲅⲉⲛⲧ ⲥⲱⲥⲧⲉ ⲡⲓⲙⲁ ⲛ̀ⲛⲁⲩⲁⲕⲉ ⲛ̀ⲧⲉⲫⲙⲱⲡⲓ ⲛⲟⲩⲃⲁⲕⲓ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ ⲟⲩⲟⲩ ⲡⲓⲕⲁⲥⲓ ⲛⲁⲧⲟⲩⲧⲁⲍ (-ⲙ̅-) ⲛ̀ⲧⲉⲫⲙⲱⲡⲓ ⲛ̀ⲣⲉⲫⲧⲟⲩⲧⲁⲍ ⲅⲉⲛ ⲣ̅ ⲛⲉⲙ ⲍ̅ ⲛⲉⲙ ⲯ̅ ⲉⲩⲱⲟⲩ ⲛ̀ⲧⲧⲣⲓⲁⲥ ⲉⲃⲟⲩⲁⲃ.

31. ⲉⲧⲁⲩⲁⲫⲁⲓ ⲇⲉ ⲛⲓⲝⲉ ⲛⲓⲥⲛⲛⲟⲩ ⲅⲁⲧⲟⲧⲕ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲛⲁⲫⲉⲣⲭⲣⲓⲁ ⲡⲉ ⲛⲟⲩⲙⲟⲩⲛⲓ ⲙ̀ⲙⲟⲟⲩ ⲅⲁⲧⲟⲧⲟⲩ ⲡⲉ ⲉⲃⲏⲉⲝⲉ ⲁⲩⲛⲁⲩ ⲉⲣⲱⲟⲩ ⲉⲩⲅⲟⲟⲥ ⲡⲉ ⲉⲩⲍⲏⲗ ⲅⲓⲫⲟⲩⲉⲓ ⲉⲩⲙⲁⲍ ⲙⲱⲟⲩ. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲉⲃⲟⲩⲁⲃ ⲥⲱⲥ ⲉⲩⲕⲓⲙ ⲉⲣⲟⲩ ⲉⲃⲟⲗ ⲅⲓⲧⲉⲛ ⲫⲧ ⲁⲫⲃⲟⲩⲉⲧ ⲛⲓⲥⲛⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲃⲟⲣⲟⲩⲱⲕ ⲟⲩⲱⲙⲧ ⲛⲱⲟⲩ. ⲉⲧⲁⲩⲉⲣ ⲏ̅ ⲇⲉ ⲛ̀ⲏⲍⲟⲟⲩ ⲉⲩⲱⲙⲕⲓ ⲁⲫⲱⲉ ⲛⲁⲩ ⲇⲉ ⲉⲃⲏⲣⲏ ⲉⲧⲱⲙⲧ ⲛⲝⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲫⲉⲣ ⲡⲓⲉⲝⲱⲣⲍ ⲧⲏⲣⲟⲩ ⲉⲫⲱⲩⲛⲁⲓ ⲓⲥⲝⲉⲛ ⲣⲟⲩⲍⲓ ⲱⲁ ⲱⲱⲣⲡ ⲉⲃⲏⲣⲏ ⲅⲁ ⲡⲥ̅ⲥ̅ ⲁⲥⲫⲱⲕⲓ ⲉⲛⲧⲱⲙⲧ ⲛⲝⲉ ⲟⲩⲙⲟⲩⲛⲓ ⲙ̀ⲙⲟⲟⲩ ⲉⲩⲍⲟⲩⲭ ⲟⲩⲟⲩ ⲉⲛⲁⲛⲉⲫ ⲉⲡⲥⲟⲩ. ⲟⲩⲟⲩ ⲡⲁⲓⲉ̀ⲙⲟⲩⲧ ⲫⲁⲓ ⲁ ⲫⲧ ⲉⲣⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟⲩ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲡⲉⲫⲧⲟⲡⲟⲥ ⲧⲏⲣⲫ ⲡⲁⲣⲁ ⲛ̀ⲕⲉⲥⲉⲡⲓ ⲛ̀ⲛⲓⲙⲙⲱⲓⲧ ⲉⲧⲁⲅⲉⲛ ⲛⲓⲱⲁⲍⲉⲛ ⲉⲟⲩⲙⲉⲧⲙⲉⲑⲣⲉ ⲉⲥⲉⲛⲍⲟⲧ ⲙⲁⲗⲓⲥⲧⲁ ⲅⲉⲛ ⲡⲁⲓⲭⲉⲧ ⲛ̀ⲧⲉ ⲧⲁⲣⲉⲧⲏ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲛ̀ⲁⲓⲕⲉⲟⲥ.

32. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲟⲛ ⲡⲉⲫⲛⲓⲱⲧ ⲛ̀ⲥⲟⲛ ⲛⲉ ⲁⲫⲉⲣⲙⲟⲩⲛⲁⲭⲟⲥ ⲡⲉ ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲁⲡⲉⲣⲥⲱⲣⲡ ⲛ̀ⲭⲟⲥ ⲥⲁⲧⲍⲏ ⲟⲩⲟⲩ ⲛ̀ⲑⲟⲟⲩ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲉ ⲁⲫⲉⲣⲡⲁⲣⲁⲃⲉⲛⲓⲛ ⲙ̀ⲙⲟⲩ ⲡⲉ

ⲇⲉⲛ ⲟⲩⲍⲟϯ ⲛ̀ⲧⲉ ⲡⲃ̅ⲥ̅ ⲉⲧⲥⲱⲕ ⲙ̀ⲙⲟⲩ ⲉ̀ⲧⲟⲩⲛⲛ ⲉ̀ⲫⲛⲁⲍⲣⲉⲩ ⲙ̀ⲡⲓⲱⲉⲃⲓⲟ ⲙ̀ⲙⲏ ⲉⲃⲣⲉⲧⲇⲛⲉⲭⲱⲩ ⲛ̀ϯⲁⲣⲉⲧⲏ ⲉⲧϯⲫⲙⲉⲩⲓ̀ ⲛⲁⲩ ⲙ̀ⲡⲭⲱⲭⲉⲃ ⲛ̀ⲧⲉⲧⲙⲉⲧⲍⲏⲕⲓ ⲉⲧⲇⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲟⲩⲟⲍ ⲛⲁⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲩ ⲡⲉ (-ⲙⲁ̅-) ⲭⲉ ⲡⲁⲥⲟⲛ ⲁⲣⲓⲉ̀ⲙⲓ ⲭⲉ ⲁⲛⲟⲛ ⲍⲁⲛⲍⲏⲕⲓ ⲟⲩⲟⲍ ⲧⲉⲛⲱⲙⲛⲉ ⲇⲉⲛ ⲛⲓⲣⲱⲙⲓ ϩⲟⲓⲡⲟⲛ ⲙⲁⲣⲉⲡⲉⲣⲙⲉⲧⲁⲙⲓⲣⲓ ⲉ̀ⲣⲟⲛ ⲇⲉⲛ ⲫⲟⲩⲱⲙ ⲙ̀ⲙⲫϯ ⲇⲉⲛ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ ⲍⲓⲛⲁ ⲛ̀ⲧⲉⲛⲥⲓⲧⲁⲓⲟ̀ ⲛⲁⲍⲣⲉⲛ ⲡⲃ̅ⲥ̅ ⲟⲩⲟⲍ ⲛ̀ⲧⲟⲩϯⲱⲟⲩ ⲛⲁⲛ ⲛ̀ⲭⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲁϥ. ⲇⲉⲛ ⲛⲁⲓ ⲙⲉⲛ ⲛⲉⲙ ⲛⲏ ⲉⲧⲟⲛⲓ ⲙ̀ⲙⲱⲟⲩ ⲁϥⲱⲱⲡⲓ ⲛ̀ⲟⲩⲥⲱⲧⲡ ⲙ̀ⲙⲟⲩⲛⲁⲭⲟⲥ ⲛ̀ⲭⲉ ⲡⲉϥⲥⲟⲛ ⲉϥϯ ⲛ̀ⲧⲟⲧϥ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲇⲉⲛ ϯⲉⲣⲅⲁⲥⲓⲁ ⲙ̀ⲡⲓⲁⲅⲁⲑⲟⲛ.

33. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁⲩⲉⲣⲕⲟⲥⲙⲓⲛ ⲡⲉ ⲇⲉⲛ ⲛⲓⲁⲣⲉⲧⲏ ⲧⲏⲣⲟⲩ ⲙⲁⲗⲓⲥⲧⲁ ⲇⲉ ⲛ̀ⲍⲟⲩⲟ̀ ⲛⲁⲣⲉ ⲧⲁⲓ̅ ϯⲛⲍⲟϯ ⲭⲏ ⲛⲉⲙⲁⲩ ⲡⲉ ⲛ̀ⲛⲁⲩ ⲛⲓⲃⲉⲛ ϯⲍⲟϯ ⲛ̀ⲧⲉ ⲛⲓⲛⲁⲩ ⲛⲓⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲥⲱⲙⲁ ⲛⲉⲙ ϯⲍⲟϯ ⲛ̀ⲧⲉ ⲡⲓⲭⲓⲛⲉⲣⲁⲡⲁⲛⲧⲁⲛ ⲉ̀ⲫϯ ⲛⲉⲙ ϯⲛⲍⲟϯ ⲛ̀ⲧⲉ ⲡⲓⲉ̀ⲍⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲍⲁⲡ ⲟⲩⲟⲍ ⲁⲫⲱⲁⲛⲉⲣⲫⲙⲉⲩⲓ̀ ⲛⲁⲫⲫⲏⲧ ⲡⲉ ⲉ̀ⲇⲟⲩⲛ ⲇⲉⲛ ⲡⲓⲱⲁϩⲉ. ⲡⲉϥⲥⲟⲛ ⲇⲉ ⲛⲁⲫⲛⲏⲟⲩ ⲡⲉ ⲉ̀ⲃⲟⲗ ⲉϥⲕⲱϯ ⲛ̀ⲥⲱⲟⲩ ⲟⲩⲟⲍ ⲁⲫⲱⲁⲛϫⲉⲙⲩ ⲛⲁⲩⲱⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲩ ⲡⲉ ⲭⲉ ⲉⲃⲏⲉ ⲟⲩ ⲡⲁⲥⲟⲛ ⲕⲧⲇⲓⲥⲓ ⲛⲁⲕ ⲛ̀ⲧⲁⲓⲇⲉ ⲧⲏⲣⲥ. ⲁⲛ ⲡⲉⲕⲍⲏϯ ⲑⲏⲧ ⲛ̀ⲑⲟⲟⲩ ⲁⲛ ⲭⲉ ⲁⲕⲱⲁⲛⲍⲉⲙⲥⲓ ⲇⲉⲛ ϯⲣⲓ ϫⲛⲁϫⲉⲙ ϕϯ.

ⲁⲩⲉⲣⲟⲩⲱ ⲛ̀ⲭⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲭⲉ ⲥⲉ ϯⲛⲁⲍϯ ⲭⲉ ϕϯ ⲇⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲁⲗⲗⲁ ⲉⲓⲟⲩⲱⲱ ⲉ̀ⲣⲓⲇⲓⲥⲓ ⲛ̀ⲍⲟⲩⲟ̀ ⲍⲓⲛⲁ ⲛ̀ⲧⲉ ϕϯ ⲛⲁⲩ ⲉ̀ⲡⲁⲩⲱⲛ ⲙ̀ⲡⲁⲧⲍⲉⲙⲕⲟ ⲛ̀ⲧⲉⲧⲁⲓϯ ⲛⲁⲧⲕⲁⲕⲓⲁ ⲇⲉⲛ ⲡⲉⲍⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲍⲁⲡ (-ⲙⲃ̅-) ⲟⲩⲟⲍ ⲁⲧⲇⲛⲉ ⲱⲑⲟⲣⲧⲉⲣ ⲛ̀ⲧⲉ ⲉ̀ⲗⲱⲓⲕⲓ ⲛ̀ⲧⲕⲁⲕⲓⲁ ⲛ̀ⲧⲁⲉⲣ ⲡⲉⲙⲡⲱⲁ ⲍⲱ ⲛⲉⲣⲑⲉⲱⲣⲓⲙ ⲙ̀ⲡⲱⲟⲩ ⲙ̀ⲫϯ ⲛⲉⲙ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁϥ.

34. ⲡⲉⲛⲡⲁⲛⲁⲩⲓⲟⲥ ⲇⲉ ⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ ⲉⲩⲃⲉⲣⲃⲉⲣ ⲇⲉⲛ ⲡⲓϫⲣⲱⲙ ⲙ̀ⲡⲓⲡⲛⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲉⲛⲁⲩⲉⲣⲥⲡⲟⲩⲇⲁⲍⲓⲛ ⲡⲉ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲛⲑⲱⲙⲛⲉ ⲉⲧⲁⲛⲁⲥⲧⲣⲟⲫⲏ ⲛ̀ⲛⲓⲇⲩⲛⲁⲙⲓⲥ ⲉⲧⲇⲉⲛ ⲡⲃⲥⲓ. ⲡⲉϫⲁⲩ ⲙ̀ⲡⲉⲫⲛⲓϣϯ ⲛ̀ⲥⲟⲡ ⲛⲟⲩⲉ̀ⲍⲟⲟⲩ ⲇⲉⲛ ⲟⲩϫⲟⲍ ⲙ̀ⲙⲉⲧⲙⲁⲓⲛⲟⲩϯ ⲭⲉ ⲛⲁⲓⲟⲩⲱⲙ ⲍⲱ ⲡⲁⲥⲟⲛ

ⲉⲉⲣⲁⲧⲣⲱⲟⲩⲱ ⲟⲩⲟⲉ ⲛ̀ⲧⲁⲩⲱⲡⲓ ⲉⲓⲱⲉⲙⲓ ⲙ̀ⲙⲟⲧ ⲙ̀ⲙⲟⲣⲛ̀ⲧ ⲛ̀ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲁⲧⲟ̅ⲛⲉ ⲙⲟⲩⲛⲕ ⲉⲩⲙⲏⲛ ⲉ̀ⲡⲱⲟⲩ ⲛ̀ⲧⲉⲫⲙⲉⲧⲥⲁⲓⲉ̀ ⲛⲉⲙ ⲫⲟⲩⲱⲓⲛⲓ ⲙ̀ⲡⲉⲫⲱⲛⲍ.

ⲟⲩⲟⲉ ⲁⲫⲃⲁⲱⲕ ⲛ̀ⲛⲉϥϩⲃⲱⲥ ⲁⲫⲱⲉ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲱⲁϥⲉ. ⲉⲧⲁϥⲉⲣ ⲟⲩⲉⲃϩⲟⲙⲁⲥ ϩⲉ ⲛ̀ⲉϩⲟⲟⲩ ⲛ̀ⲁⲧⲟⲩⲱⲙ ⲟⲩⲟⲉ ⲛ̀ⲁⲧⲥⲱ ⲁϥⲧⲁⲥⲑⲟϥ ⲟⲛ ϩⲁ ⲡⲉϥⲥⲟⲛ ⲙⲁⲗⲓⲥⲧⲁ ϩⲉⲛ ⲟⲩⲥⲩⲛⲭⲱⲣⲏⲥⲓⲥ ⲛ̀ⲧⲉ ⲫ† ⲉ̀ⲡⲟⲩⲭⲁⲓ ⲛ̀ϩⲁⲛⲯⲩⲭⲏ ⲉϥⲟⲡⲧ ⲛ̀ⲕⲁⲣⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲑⲉⲃⲓⲟ ϩⲉⲛ ⲟⲩⲙⲉⲧⲁⲛⲟⲓⲁ ⲙ̀ⲙⲏ. ⲉⲧⲁϥⲕⲱⲗϩ ϩⲉ ⲉ̀ϥⲣⲟ ⲙ̀ⲡⲉϥⲙⲓϣⲧ ⲛ̀ⲥⲟⲛ ⲙ̀ⲡⲉϥⲟⲩⲱⲛ ⲛⲁϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲛ̀ⲑⲟⲕ ⲛⲓⲙ.

ⲛ̀ⲑⲟϥ ϩⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁⲛⲟⲕ ⲓⲱⲁⲛⲛⲏⲥ.

ⲟⲩⲟⲉ ⲡⲉϫⲉ ⲡⲉϥⲥⲟⲛ ϫⲉ ⲛ̀ⲑⲟⲕ ⲓⲱⲁⲛⲛⲏⲥ ⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲣⲁⲡⲧⲉⲗⲟⲥ ϯⲯⲩⲏ ⲁⲛ ϫⲉ ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ. ⲟⲩⲟⲉ ⲙ̀ⲡⲉϥⲁⲟⲩⲱⲛ ⲛⲁϥ ⲁⲗⲗⲁ ⲁϥϫⲁϥ ⲅⲓⲣⲉⲛ ⲡⲓⲣⲟ ⲓⲥϫⲉⲛ ⲣⲟⲩⲅⲓ ⲱⲁ ⲱⲣⲡ. ⲉⲧⲁ ⲱⲣⲡ ϩⲉ ⲱⲟⲩⲓ ⲁϥⲁⲟⲩⲱⲛ ⲙ̀ⲡⲓⲣⲟ (–ⲙ̅ⲙ̅–) ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲛ̀ⲱⲟⲩⲓ ⲟⲩⲟⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲣⲓⲉ̀ⲙⲓ ϫⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲣⲱⲙⲓ ⲟⲩⲟⲉ ⲉⲧⲓ ⲓⲥ ⲕ̀ϫⲏ ⲅⲱⲕ ϩⲉⲛ †ⲥⲁⲣⲝ ⲥⲉⲣ̀ϫⲣⲓⲁ ⲛ̀ⲧⲉⲕⲉⲣⲅⲱⲛ ⲅⲓⲛⲁ ⲛ̀ⲧⲉⲕⲱⲁⲛⲟⲩⲱⲕ ⲧⲁⲓⲉⲣⲅⲁⲥⲓⲁ ⲑⲁⲓ ⲥ̀ⲛⲧ ⲉⲛⲓⲁⲅⲅⲉⲗⲟⲥ.

ⲟⲩⲟⲉ ⲁϥ† ⲙⲉⲧⲁⲛⲟⲓⲁ ⲛⲁϥ ⲛ̀ϫⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϫⲱ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ.

35. ⲅⲓⲧⲉⲛ ⲛⲁⲓⲙⲓⲱⲧ ⲅⲁⲣ ⲛ̀ⲁ{ⲏ}ⲣⲉⲧⲏ ⲛ̀ⲧⲁϥ ⲛ̀ⲑⲟϥ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥⲱⲱⲡⲓ ⲛ̀ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲓⲥⲣⲁⲏⲗⲓⲧⲏⲥ ⲛ̀ⲧⲉ ⲡ̅ⲝ̅ⲥ̅ ⲓⲥ̅. ⲅⲱⲥⲧⲉ ⲉϥⲅⲉⲙⲥⲓ ⲛ̀ⲟⲩⲉ̀ϩⲟⲟⲩ ϩⲉⲛ ⲧⲉϥⲣⲓ ⲁⲩⲓ ⲛ̀ϫⲉ ⲅⲁⲛⲟⲩⲟⲛ ⲁⲩϫⲱⲗ ⲛ̀ⲛⲓⲕⲉⲩⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲧϩⲉⲛ ⲡⲓⲙⲁⲛ̀ⲱⲟⲩⲓ ⲟⲩⲟⲉ ⲁⲩⲁⲓⲧⲟⲩ ⲛ̀ⲟⲩⲙⲛⲏⲣⲓ ⲉϥⲅⲉⲙⲥⲓ ⲛ̀ϫⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲙ̀ⲡⲉϥⲥⲁⲓ ⲁⲗⲗⲁ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ⲟⲛ ⲛ̀ϫⲉ ⲙⲏ ⲉⲧⲉⲙⲙⲁⲩ ϫⲉ ⲧⲱⲛⲕ ⲧⲱⲟⲩⲛ ⲛⲁⲛ.

ⲛ̀ⲑⲟϥ ϩⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥⲧⲱⲛϥ ⲁϥⲧⲱⲟⲩⲛ ⲉϫⲱⲟⲩ ⲟⲩⲟⲉ ⲉⲧⲁϥ†ϣⲟⲟⲩ ⲉ̀ⲃⲟⲗ ⲁϥⲅⲉⲙⲥⲓ. ⲉⲧⲁϥⲓ ⲉ̀ϩⲟⲩⲛ ⲛ̀ϫⲉ ⲡⲉϥⲥⲟⲛ ⲡⲉϫⲁϥ ϫⲉ ⲁⲩⲑⲱⲙ ⲛⲓⲕⲉⲩⲟⲥ. ⲟⲩⲟⲉ ⲡⲉϫⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁϥ ϫⲉ †ⲉⲙⲓ ⲁⲛ. ⲟⲩⲟⲉ ⲡⲉϫⲉ ⲡⲉϥⲥⲟⲛ ⲛⲁϥ ϫⲉ ⲙⲁⲧⲁⲙⲟⲓ ⲉⲛⲓⲕⲉⲩⲟⲥ ϫⲉ †ⲉⲙⲓ ⲁⲛ. ⲛ̀ⲑⲟϥ ϩⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥ† ⲙⲉⲧⲁⲛⲟⲓⲁ ⲛⲁϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ

ⲭⲉ ⲡⲁⲥⲟⲛ ⲭⲱ ⲙⲙⲓ ⲉⲃⲟⲗ ϯϯⲥⲟ ⲉⲣⲟⲕ ⲭⲁⲥ ⲇⲉⲛ ⲡⲉⲕⲥⲏⲧ ⲭⲉ ⲓⲥ ⲓ̅ⲥ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲓⲥⲭⲩⲛ ⲉⲧⲁⲕⲥⲓⲧⲧ ⲉ̀ⲇⲟⲩⲛ ⲉⲡⲓⲙⲉⲥⲁⲩ.

36. ⲛⲁϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ (-ⲯⲙ̅-) ⲭⲉ ⲁ̅ ⲙ̀ⲡⲟⲗⲉⲙⲟⲥ ⲉⲧϯ ⲛⲉⲙ ⲡⲓⲣⲱⲙⲓ ϯⲡⲟⲣⲛⲓⲁ ⲛⲉⲙ ⲡⲓⲁⲣⲛⲟⲩ ⲉ̀ⲥⲟⲩ ⲉⲣⲟϥ ⲛⲉⲙ ⲡⲓⲉⲗ ϥϯ ⲛ̀ⲧⲟⲧⲕ. ⲉⲱⲡ ⲇⲉ ⲛ̀ⲧⲉϥⲁⲣⲉⲩ ⲉⲣⲟϥ ⲉ̀ⲃⲟⲗ ⲅⲁ ⲡⲉϥⲥⲟⲛ ⲱⲁⲣⲉ ⲛⲓⲕⲉⲭⲱⲟⲩⲛⲓ ⲉⲣⲣⲉⲙⲍⲉ ⲛⲁϥ ⲉⲱⲡ ⲇⲉ ⲛ̀ⲧⲉϥⲃⲓ ⲛⲉⲙ ⲡⲓⲁⲣⲛⲟⲩ ⲱⲁⲣⲉ ⲛⲓⲡⲁⲑⲟⲥ ϯⲏⲣⲟⲩ ⲉⲣϧ̅ⲥ̅ ⲉⲧⲉϥⲯⲩⲭⲏ ⲗⲟⲓⲡⲟⲛ ϯⲥⲉⲛϯ ⲙ̀ⲡⲉⲛⲛⲓ ⲡⲉ ⲡⲉⲛⲥⲟⲛ ⲡⲉϫⲁϥ ⲁⲓⲱⲁⲛⲁⲣⲉϩ ⲅⲁⲣ ⲉϯⲥⲉⲛϯ ⲓⲉ ⲧⲉⲛⲛⲁⲕⲱⲧ ⲙ̀ⲡⲉⲛⲛⲓ ⲟⲩⲟϩ ⲱⲁⲧⲉⲛϯ ⲛ̀ϯⲥⲧⲉⲫⲁⲛⲓ ⲉⲡⲉϥⲗⲱⲃⲱ.

ⲉⲃⲏ ⲫⲁⲓ ⲛⲁϥⲑⲉⲗⲏⲗ ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲣⲉⲱⲁⲛ ⲟⲩⲁⲓ ⲭⲫⲓⲟϥ ⲓⲉ ⲛ̀ⲧⲉϥⲙⲟϥϥ ⲉⲛⲁϥⲥⲟⲕⲓ ⲉ̀ⲇⲟⲩⲛ ⲉⲣⲟϥ ⲛ̀ⲍⲟⲩⲟ̀ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϯⲙⲉⲧⲣⲉϥϥⲁⲓ ⲅⲁ ⲛⲓⲙⲙⲱ ⲇⲉⲛ ⲟⲩⲉⲙⲓ ⲛ̀ⲑⲟⲥ ⲉⲧⲧⲟⲩⲃⲟ ⲙ̀ⲡⲓⲍⲏⲧ ⲉⲧϫⲓⲙⲓ ⲙ̀ⲡⲓⲑⲉⲃⲓⲟ ⲙ̀ⲙⲏ ⲱⲁⲧⲉ ϯⲯⲩⲭⲏ ϭⲓ ⲙⲁⲓⲛ ⲇⲉⲛ ϥϯ ⲛⲓⲙⲟⲩⲙⲟⲩ ⲇⲉ ⲛ̀ⲑⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ⲛ̀ⲧⲉ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ ⲅⲁⲙⲙⲟⲣⲙⲉⲣ ⲛ̀ⲧⲉ ϯⲁⲣⲉⲧⲏ ⲛⲉ. ⲉⲃⲏ ⲡⲉϥⲛⲓⲙϯ ⲛ̀ⲑⲉⲃⲓⲟ ⲇⲉ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧⲱ̀ⲫⲓⲛϯ ⲙ̀ⲡⲉϥϥⲁⲓ ⲛ̀ⲛⲉϥⲃⲁⲗ ⲉ̀ⲡⲱⲱⲙⲓ ⲉⲛⲉⲅ ⲉⲛⲁⲩ ⲉ̀ⲡⲍⲟ ⲛ̀ⲍⲉⲗⲓ ⲛ̀ⲣⲱⲙⲓ.

37. ⲛⲁⲩⲭⲱ ⲇⲉ ⲙ̀ⲙⲟⲥ ⲉⲃⲏⲧϥ ⲟⲛ ⲡⲉ ϫⲉ ⲍⲉⲗⲓ ⲛ̀ⲍⲱⲃ ⲉⲧⲉϥⲛⲁⲩⲙⲟϥϯ ⲛ̀ⲇⲏⲧϥ ⲛⲟⲩⲥⲟⲡ ⲓⲧⲉ ⲟⲩⲍⲱⲃ ⲓⲧⲉ ⲟⲩⲥⲁⲭⲓ ⲡⲉ ⲙ̀ⲡⲁϥϫⲉ ⲟⲩⲁⲍⲧⲟⲧϥ ϫⲉ ⲉⲍⲉⲓ ⲛ̀ⲇⲏⲧϥ ⲛ̀ⲕⲉⲥⲟⲡ ⲟⲩⲟⲍ ⲁϥⲱⲁⲛⲛⲁⲩ ⲓⲉ ⲛ̀ⲧⲉϥⲥⲱⲧⲉⲙ ⲉⲃⲏ ⲛⲁⲓ ϫⲉ ⲁϥⲍⲉⲓ ⲇⲉⲛ ⲟⲩⲛⲟⲃⲓ ⲱⲁⲣⲣⲓⲙⲓ ⲟⲩⲟⲍ ⲛ̀ⲧⲉϥϥⲓⲣⲟⲙ ⲉⲛ (-ⲙ̅ⲙ̅-) ⲟⲩⲙ̀ⲕⲁⲍ ⲛ̀ⲍⲏⲧ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϥⲁⲓ ⲙ̀ⲫⲟⲟⲩ ⲡⲉ ⲁⲛⲟⲕ ⲍⲱ ⲡⲉ ⲛ̀ⲣⲁϩⲧ ⲟⲩⲟⲍ ⲛⲁϥⲧⲍⲟ ⲉⲡϧ̅ⲥ̅ ⲡⲉ ⲉ̀ⲍⲣⲏⲓ ⲉϫⲱϥ ⲟⲩⲟⲍ ⲛⲁⲓⲣⲓ ⲙ̀ⲫⲁⲓ ⲡⲉ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ.

38. ⲍⲁⲛⲥⲛⲟⲩ ⲁⲩⲱⲉⲛ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲁⲛⲉⲥ ⲉϫⲉ ⲟⲩⲙⲏ ⲙ̀ⲯⲁⲗⲙⲟⲥ. ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉ ⲉⲣⲉ ⲁ̀ⲙⲉⲧⲣⲁⲙⲁⲁ̀ ⲙ̀ⲡⲓⲡⲛ̅ⲁ̅ ⲛ̀ⲧⲉ ϥϯ ⲱⲟⲡ ⲇⲉⲛ ϯⲯⲩⲭⲏ ⲍⲓⲧⲉⲛ ⲡⲓϫⲓⲛⲁⲣⲉⲍ ⲉⲡⲓⲛⲟⲩⲥ ⲓⲧⲉ ⲫⲏ ⲉⲧⲓⲣⲓ ⲛⲟⲩⲕⲁⲟⲩϫⲓ ⲉⲓⲧⲉ ⲫⲏ ⲉⲧⲓⲣⲓ ⲛⲟⲩⲙⲓⲥϥ

ⲙⲁⲗⲓⲥⲧⲁ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲉ ⲡⲓⲙⲟⲩⲛⲁⲭⲟⲥ ⲛⲁⲁⲓϥ ⲉⲱⲱⲡ ⲡⲓⲑⲉⲃⲓⲟ ⲙⲟⲱⲓ ⲛⲉⲙⲙⲟⲩ ⲁⲛ ⲛⲉⲙ ⲡⲓⲁⲣⲉϩ ⲥⲉⲱⲏⲡ ⲁⲛ ⲙ̀ⲡⲉⲙⲑⲉⲟ ⲙ̀ⲡ̅ⲥ̅.

39. ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲟⲛ ⲛ̀ⲟⲩⲉϩⲣⲟⲟⲩ ⲉⲑⲣⲉϥϩⲱⲗ ⲉ̀ⲭⲛⲓⲓ ⲉ̀ⲧ ⲛ̀ϩⲁⲛⲃⲓⲣ ⲉ̀ⲃⲟⲗ ⲉ̀ⲛⲁϥⲉⲣϩⲱⲃ ⲅⲁⲣ ⲉ̀ⲧⲛⲉⲃⲧ ⲡⲉ. ⲉϥⲙⲟⲩⲓ ⲇⲉ ϩⲉⲛ ⲛ̀ϣⲁϥⲉ ⲉⲣⲉ ⲛⲓⲃⲓⲣ ⲧⲁⲗⲏⲟⲩⲧ ⲉ̀ⲣⲟϥ ⲁϥⲉⲣⲁⲡⲁⲛⲧⲁⲛ ⲉⲟⲩⲙⲁⲛϫⲁⲙⲟⲩⲗ ⲉⲓ ⲡⲓⲙⲓⲧ ⲛⲉⲙ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ. ⲡⲓⲙⲁⲛϫⲁⲙⲟⲩⲗ ⲇⲉ ⲡⲉϫⲁϥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ϫⲉ ⲙⲁ ⲛⲁⲓⲃⲓⲣ ⲛⲏⲓ ⲛ̀ⲧⲁⲧⲁⲗⲏⲟⲩⲧ ⲛⲁⲕ ⲡⲁⲓⲱⲧ ϫⲉ ϯⲛⲁⲩ ⲉ̀ⲣⲟⲕ ϫⲉ ⲁⲕϩⲓⲥⲓ.

ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲁϥⲧⲏⲓⲧⲟⲩ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲟⲩⲟⲩ ⲉⲧⲁϥⲧⲁⲗⲱⲟⲩ ⲁϥⲙⲟⲩⲓ. ⲡⲓⲙⲁⲛϫⲁⲙⲟⲩⲗ ⲇⲉ ⲉⲁϥⲉⲣϩⲏⲧⲥ ⲛ̀ϫⲱ ⲛ̀ϩⲁⲛⲥⲁϫⲓ ⲛ̀ⲱⲗⲟϥ ⲛⲉⲙ ϩⲁⲛϫⲱ ⲉⲩⲃⲏⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥⲛⲁⲩ ⲉⲟⲩⲑⲱⲟⲩⲧⲥ ⲛ̀ⲇⲉⲙⲙⲱⲛ ⲙ̀ⲡⲓⲕⲱϯ ⲙ̀ⲡⲓⲣⲱⲙⲓ (-ⲙⲛ̅-) ⲟⲩⲟⲩ ⲥⲁⲧⲟⲧϥ ⲁⲫⲉⲣⲁⲡⲟⲧⲁⲍⲉⲥⲑⲉ ⲛ̀ⲛⲓⲕⲉⲃⲓⲣ ⲟⲩⲟⲩ ⲁϥⲧⲁⲥⲑⲟϥ ⲟⲛ ⲉ̀ⲧⲉϥⲣⲓ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲉϥϫⲱ ⲙ̀ⲡⲓⲥⲁϫⲓ ⲙ̀ⲡⲓⲥⲱⲧⲏⲣ ϫⲉ ⲁⲣⲉϣⲁⲛ ⲡⲓⲣⲱⲙⲓ ϫⲉⲙ ϩⲱⲟⲩ ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲧⲉϥⲧⲟⲥⲉ ⲇⲉ ⲛ̀ⲧⲉϥⲯⲩⲭⲏ ⲟⲩ ⲡⲉ ⲡⲓϩⲱⲟⲩ.

40. ⲛ̀ⲕⲉⲥⲟⲡ ⲇⲉ ⲟⲛ ⲉⲧⲁϥϩⲱⲗ ⲉ̀ⲭⲛⲓⲓ ⲛⲉⲙ ϩⲁⲛⲕⲉⲃⲓⲣ ϫⲉ ⲛ̀ⲧⲉϥϫⲕⲱⲟⲩ ⲟⲩⲟⲩ ⲉⲧⲁϥϩⲱⲗ ⲉ̀ⲡⲓⲱ̀ⲛⲁⲩ ⲛⲉⲙ ⲛⲓⲃⲓⲣ ⲉϥϩⲁⲓ ⲙ̀ⲙⲟⲟⲩ ⲉⲓ ⲧⲉϥⲛⲁϩⲏⲓ ⲛⲉⲙ ⲛⲓⲕⲉⲛⲛⲟⲩ ⲉ̀ⲛⲁⲣⲉ ϩⲁⲛⲙⲏⲛⲓ ⲇⲉ ⲛ̀ⲟⲩϫⲗⲟⲥ ⲛ̀ⲣⲱⲙⲓ ⲡⲉ ϯⲛⲓⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ϯⲛ ⲧⲉϥⲧⲉϫⲛⲏ ⲛⲉⲙ ⲡⲉϥⲓⲗⲟⲥ. ⲟⲩⲟⲩ ⲁⲩⲓ ⲛ̀ϫⲉ ϩⲁⲛⲟⲩⲟⲛ ⲉⲛⲟⲩⲱⲙ ⲉⲱⲱⲡ ⲛ̀ⲛⲓⲃⲓⲣ ⲡⲉϫⲱⲟⲩ ⲙ̀ⲡⲉⲛⲓⲱⲧ ϫⲉ ⲟⲩⲏⲣ ϯⲁ ⲛⲁⲓⲃⲓⲣ ⲱ ⲡⲁⲓⲱⲧ. ⲛ̀ϩⲟⲟⲩ ⲇⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁϥⲟⲛϣ ⲉ̀ⲧⲫⲉ ⲡⲉ ⲛ̀ⲟⲩⲛⲟϭ ⲛⲁⲩⲱⲱⲥ ⲙⲁⲧⲁⲙⲟⲛ ⲉ̀ⲧⲧⲓⲙⲏ ⲛ̀ⲧⲉ ⲛⲓⲃⲓⲣ. ⲉⲧⲁⲩⲕⲓⲙ ⲇⲉ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲛⲓⲥ̀ⲛⲛⲟⲩ ⲛⲁⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ⲡⲉ ϫⲉ ⲡⲁⲓⲱⲧ ⲙⲁⲧⲁⲙⲟⲛ ⲉ̀ⲧⲧⲓⲙⲏ ⲛ̀ⲧⲉ ⲛⲓⲃⲓⲣ.

ⲁⲫⲉⲣⲟⲩⲱ ⲛ̀ϫⲱ ⲡⲉⲛⲓⲱⲧ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉ ⲙⲁⲧⲁⲙⲟⲓ ⲛⲓⲥ̀ⲛⲛⲟⲩ ϫⲉ ⲁⲱ ⲇⲉⲛ ⲛⲓⲧⲁⲩⲙⲁ ⲛ̀ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ ⲉⲧⲟⲓ ⲛ̀ⲛⲓⲱⲧ ⲟⲩⲟⲩ ⲉⲧⲟⲓ ⲛ̀ⲱⲟⲣⲡ ⲇⲁⲧⲉⲛ ⲫⲧ ⲛⲓϫⲉⲣⲟⲩⲃⲓⲙ ⲛⲉ ⲱⲁⲛ ⲛⲓⲥⲉⲣⲁⲫⲓⲙ ⲛⲉ.

ⲛ̀ϩⲱⲟⲩ ⲇⲉ ⲁⲩⲥⲓⲱ̀ⲫⲛⲏ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲉ ⲛⲁⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲩ ⲡⲉ ⲭⲉ ⲉⲣⲉ ⲡⲉⲕⲙⲉⲩⲓ̀ ⲛ̀ϩⲱⲙ ⲡⲉⲛⲓⲱⲧ. (-ⲙ̅ⲍ̅-)

ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲡⲉⲭⲁⲩ ⲛⲱⲟⲩ ⲭⲉ ⲥⲉⲧ ⲛⲟⲙⲟⲥ ⲛⲁⲛ ⲇⲉⲛ ⲛⲓⲅ̀ⲣⲁⲫⲏ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲉⲑⲣⲉⲛⲕⲱⲧ ⲛ̀ⲥⲁ ⲛⲁ ⲛ̀ⲧⲱⲟⲩ ⲟⲩⲟⲉ ⲛ̀ⲧⲉⲛⲙⲉⲩⲓ̀ ⲉⲛⲁ ⲛ̀ⲧⲱⲟⲩ ⲡⲓⲙⲁ ⲉⲧⲉ ⲡⲭ̅ⲥ̅ ⲙ̀ⲙⲟⲩ ⲟⲩⲟⲉ ⲛⲏ ⲉⲧⲥⲓⲭⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲁⲛ. ⲟⲩⲟⲉ ⲛⲁⲩⲧⲱⲟⲩ ⲙ̀ⲫⲧ ⲛ̀ⲭⲉ ⲛⲓⲥ̀ⲛⲛⲟⲩ.

41. ⲛ̀ϩⲱⲟⲩ ⲇⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲉⲁⲥⲓ ⲫⲣⲱⲙⲓ ⲛ̀ⲛ̅ⲃ̅ ⲙ̀ⲙⲓⲣ ⲙ̀ⲙⲉⲃⲧ ⲉⲙⲣⲱ ⲛ̀ⲟⲩⲥⲟⲡ ⲉⲑⲣⲉⲥⲙⲟⲩⲗⲕⲟⲩ ⲟⲩⲟⲉ ⲁⲥⲙⲟⲩⲗⲕⲟⲩ ⲉ̀ⲛⲟⲩⲃⲓⲣ ⲛ̀ⲟⲩⲱⲧ ⲙ̀ⲡⲉⲥⲉⲓ̀ⲙⲓ ⲯⲁⲧⲉⲥⲭⲫⲟ ⲉ̀ⲧⲁⲓ ⲉⲣⲉ ⲛⲉⲥⲡⲟⲗⲓⲧⲉⲩⲙⲁ ⲇⲉⲛ ⲓⲏ̅ⲥ̅ ⲙ̀ⲙⲏ̅ⲛ̅ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲕⲁⲧⲁ ⲡⲥⲁⲓ ⲙ̀ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲭⲉ ⲧⲉⲛⲙⲉⲧⲣⲉⲙⲙⲓⲃⲁⲕⲓ ⲁⲛⲟⲛ ⲁⲥⲱⲟⲡ ⲇⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲉⲃⲟⲗ ⲙ̀ⲙⲁⲩ ⲧⲉⲛⲭⲟⲩⲱⲧ ⲉⲃⲟⲗ ⲇⲁⲧⲇⲏ ⲙ̀ⲡⲉⲛⲥ̅ⲥ̅ ⲟⲩⲟⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲫⲁⲓ ⲉⲑⲛⲁⲩⲣⲓⲃⲧ ⲙ̀ⲡ̀ⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲛⲑⲉⲃⲓⲟ ⲛ̀ⲱ̀ⲫⲏⲣ ⲙ̀ⲙⲟⲣⲫⲏ ⲛ̀ⲧⲉ ⲛ̀ⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲩⲱⲟⲩ.

42. ⲁⲩⲓ ⲛⲟⲩⲥⲟⲡ ⲛ̀ⲭⲉ ⲟⲩⲥⲟⲛ ⲉ̀ⲃⲣⲓ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲃⲏⲉ ⲅⲁⲛⲃⲓⲣ. ⲉⲧⲁⲩⲕⲱⲗⲅ ⲇⲉ ⲉ̀ⲡⲓⲣⲟ ⲙⲟⲩⲓⲥ ⲙⲉⲛⲉⲛⲥⲁ ⲟⲩⲛⲓⲱϥ ⲛ̀ⲛⲁⲩ ⲁⲩⲓ ⲉⲃⲟⲗ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲛⲁⲩⲙⲏⲛ ⲉ̀ⲧ̀ⲛ̀ⲣⲟⲥⲉⲩⲭⲏ ⲡⲉ ⲟⲩⲟⲉ ⲡⲉⲭⲁⲩ ⲙ̀ⲡⲓⲥⲟⲛ ⲭⲉ ⲉⲕⲉⲣⲭⲣⲓⲁ ⲛⲟⲩ.

ⲟⲩⲟⲉ ⲡⲉⲭⲉ ⲡⲓⲥⲟⲛ ⲛⲁϥ ⲭⲉ ⲉⲓⲉⲣⲭⲣⲓⲁ ⲛ̀ⲅⲁⲛⲕⲟⲩⲭⲓ ⲙ̀ⲙⲓⲣ ⲡⲁⲓⲱⲧ. ⲉⲧⲁⲩⲅⲱⲗ ⲇⲉ ⲉ̀ⲇⲟⲩⲛ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲁϥⲟⲩⲓ ⲟⲛ ⲉⲣⲉ ⲡⲉϥⲙⲉⲩⲓ̀ ⲙ̀ⲡ̀ⲱⲙⲓ. ⲡⲓⲥⲟⲛ ⲇⲉ ⲟⲛ ⲁϥⲕⲱⲗⲅ ⲙⲉⲛⲉⲛⲥⲁ ⲟⲩⲛⲓⲱϥ ⲛ̀ⲛⲁⲩ ⲁⲩⲓ ⲉⲃⲟⲗ ⲛ̀ⲭⲉ ⲡⲓⲇⲉⲗⲟ ⲛ̀ϥⲫⲙⲁⲅⲥⲟⲙ ⲃ̅ (-ⲙ̅ⲙ̅-) ⲟⲩⲟⲉ ⲡⲉⲭⲁⲩ ⲙ̀ⲡⲓⲥⲟⲛ ⲭⲉ ⲥⲓⲙⲱⲓⲧ ⲛⲏⲓ ⲭⲉ ⲉⲕⲟⲩⲱⲙ ⲟⲩ. ⲡⲉⲭⲉ ⲡⲓⲥⲟⲛ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲭⲉ ⲁⲓⲕⲏⲛ ⲉ̀ⲭⲟⲥ ⲛⲁⲕ ⲡⲁⲓⲱⲧ ⲭⲉ ⲉⲓⲭ̀ⲣⲓⲁ ⲛ̀ⲅⲁⲛⲕⲟⲩⲭⲓ ⲙ̀ⲙⲓⲣ.

ⲉⲧⲁⲩⲅⲱⲗ ⲇⲉ ⲉ̀ⲇⲟⲩⲛ ⲙ̀ⲫⲙⲁⲅ ⲋ̅ ⲛ̀ⲥⲟⲡ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲡⲁⲗⲓⲛ ⲁⲩⲅⲱⲗⲉⲙ ⲙ̀ⲡⲉϥⲛⲟⲩⲥ ⲉ̀ⲡⲥⲓⲥⲓ ⲟⲛ. ⲡⲓⲥⲟⲛ ⲇⲉ ⲛⲁϥⲙⲏⲛ ⲉ̀ⲃⲟⲗ ⲡⲉ ⲉϥⲧⲱⲃⲅ. ⲉϥⲓⲣⲓ ⲇⲉ ⲙ̀ⲡⲁⲓⲣⲏⲧ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲱⲁ ⲋ̅ ⲛⲉⲙ ⲕ̅ ⲛ̀ⲥⲟⲡ ⲉ̀ⲫⲁⲉ̀ ⲇⲉ ⲁⲩⲓ ⲉ̀ⲃⲟⲗ ⲁⲩⲁⲙⲟⲛⲓ ⲛ̀ⲧⲁⲓⲭⲓⲍ ⲙ̀ⲡⲓⲥⲟⲛ ⲛ̀ⲭⲉ

ⲡⲓⲇⲉⲗⲗⲟ ⲁⲫⲉⲛⲏ ⲉⲇⲟⲩⲛ ⲟⲩⲟⲇ ⲁⲩⲧⲁⲙⲟⲩ ⲉⲛⲓⲃⲓⲣ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁⲩ ⲭⲉ ⲓⲥϫⲉ ⲭⲟⲩⲟⲱⲥ ⲃⲓⲣ ⲓⲥ ⲃⲓⲣ ⲁⲗⲓ ⲃⲓⲣ ⲛⲁⲕ ⲁⲛⲟⲕ ⲇⲉ ϯⲥⲣⲱⲟⲩⲧ ⲁⲛ ⲉⲃⲓⲣ.

43. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲣⲉ ⲡⲉⲫⲅⲓⲱⲙⲱⲟⲩ ⲱⲟⲡ ⲇⲉⲛ ⲛⲓⲁⲑⲛⲁⲩ ⲉⲣⲱⲟⲩ ⲛⲁⲫϫⲱ ⲙⲙⲟⲥ ⲥⲱⲟ ⲡⲉ ⲛⲉⲙ ⲡⲓⲍⲩⲙⲟⲗⲟⲥ ⲗⲁⲩⲓⲇ ⲭⲉ ⲟⲩⲁⲓ ⲡⲉ ⲉⲧⲁⲓⲉⲣⲉⲧⲓⲛ ⲙⲙⲟⲩ ⲛⲧⲉⲛ ⲡⲥ̅ⲥ̅ ⲫⲁⲓ ⲟⲛ ⲡⲉ ϯⲛⲁⲕⲱⲧ ⲛⲥⲱⲟ ⲉⲡϫⲓⲛⲧⲁⲱⲱⲡⲓ ⲇⲉⲛ ⲧⲏⲓ ⲙⲡⲥ̅ⲥ̅ ⲛⲛⲓⲉⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲡⲁⲱⲛⲏ ⲉⲃⲣⲏⲛⲁⲩ ⲉⲡⲉⲫⲟⲩⲛⲟⲩ ⲟⲩⲟⲇ ⲛⲧⲁϫⲉⲙⲡⲱⲓⲛⲓ ⲙⲡⲉⲫⲉⲣⲫⲉⲓ ⲉⲃⲟⲩⲁⲃ ⲛⲁⲧⲙⲟⲩⲛⲕ ⲛϫⲓϫ ⲇⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ.

44. ⲉⲛⲁⲫⲏⲩ ⲇⲉ ⲟⲛ ⲡⲉ ⲉⲡⲱⲥⲧ ⲛϫⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲟⲩⲟⲇ ⲛⲁⲟⲩ ⲥⲱⲟ ⲛⲁⲫϫⲏ ⲇⲁϫⲱⲟⲩ ⲛⲛⲓⲥⲛⲏⲟⲩ ⲥⲱⲥ ⲁⲫⲉ. ⲇⲉⲛ ⲟⲩⲛⲓⲱϥ ⲇⲉ ⲙⲙⲉⲧⲱⲉⲛϩⲏⲧ ⲛⲁⲫⲧⲏⲧⲟⲛ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲡⲉ ⲇⲉⲛ ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲇ ⲉⲙⲱⲡ ⲁⲫⲱⲁⲛⲇⲓⲥⲓ ⲙⲡⲁⲫⲉⲛ ⲡⲉⲫⲥⲟⲓ ⲛⲁⲩ ⲉⲡⲧⲏⲣϥ (-ⲙⲙ-) ⲱⲁⲧⲉϥⲕⲱⲥ ⲛⲛⲉϫⲓϫ ⲛⲱⲟⲣⲡ ⲟⲩⲟⲇ ⲛⲧⲉ ⲛⲓⲥⲛⲏⲟⲩ ϯⲙⲧⲟⲛ ⲛⲱⲟⲩ. ⲙⲉⲛⲉⲛⲥⲱⲥ ⲇⲉ ⲟⲛ ⲛⲧⲉϥϯⲙⲧⲟⲛ ⲛⲁⲩ ⲥⲱⲥ ⲉϫⲱ ⲙⲙⲟⲥ ⲭⲉ ⲥⲉϯ ⲛⲟⲙⲟⲥ ⲛⲁⲛ ⲇⲉⲛ ⲛⲓϩⲣⲁⲫⲏ ⲉϫⲁ ⲡⲉⲛⲱⲫⲏⲣ ⲙⲡⲉⲛⲣⲏϯ ⲙⲁⲗⲓⲥⲧⲁ ⲇⲉⲛ ⲟⲩⲧⲁⲓⲟ. ⲗⲟⲓⲡⲟⲛ ⲉⲱⲱⲡ ⲁⲓⲱⲁⲛⲧⲙⲧⲟⲛ ⲛⲛⲁⲥⲛⲏⲟⲩ ⲫϯ ⲛⲁϯⲙⲧⲟⲛ ⲙⲙⲓ ⲥⲱ.

45. ⲉⲩϫⲏ ⲇⲉ ⲟⲛ ⲇⲉⲛ ⲡⲓⲱⲥⲧ ⲛⲉⲙ ⲛⲓⲥⲛⲏⲟⲩ ⲁϥⲙⲟⲩϯ ⲉϥϣⲁⲛ ⲛⲟⲩⲁⲓ ⲇⲉⲛ ⲛⲓⲥⲛⲏⲟⲩ ⲉⲑⲣⲉⲫⲉⲣ ⲟⲩⲗⲓⲁⲕⲟⲛⲓⲁ ⲛⲛⲓⲥⲛⲏⲟⲩ.

ϥⲛ ⲉⲧⲉⲙⲙⲁⲩ ⲇⲉ ⲁϥⲙⲟⲩϯ ⲟⲩⲃⲉ ⲡⲉⲛⲓⲱⲧ ⲇⲉⲛ ⲟⲩⲭⲱⲙⲧ ⲭⲉ ⲁⲇⲟⲕ ⲥⲱⲕ. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲁϥⲙⲟⲩϯ ⲟⲩⲃⲉ ⲡⲓⲥⲟⲛ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁⲩ ⲭⲉ ⲭⲱ ⲛⲛⲓ ⲉⲃⲟⲗ. ⲟⲩⲟⲇ ⲛϯⲟⲩⲛⲟⲩ ⲁϥϫⲱ ⲙⲡⲓⲱⲥⲧ ⲉⲃⲏⲓ ⲛϫⲉ ⲡⲉⲛⲓⲱⲧ ⲁϥⲙⲡⲉ ⲛⲁⲩ ⲁϥϯ ⲙⲉⲧⲁⲛⲟⲓⲁ ⲙⲡⲓⲥⲟⲛ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁⲩ ⲭⲉ ⲭⲱ ⲛⲛⲓ ⲉⲃⲟⲗ ⲡⲁⲥⲟⲛ ⲉⲃⲏⲉ ⲡⲥ̅ⲥ̅ ⲭⲱ ⲛⲛⲓ ⲉⲃⲟⲗ. ⲟⲩⲟⲇ ⲁϥⲧⲁⲥⲃⲟϥ ⲟⲛ ⲉϯⲱⲁϥⲉ ⲉⲧⲉϥⲣⲓ ⲁⲫⲉⲣϯⲣⲟⲙⲡⲓ ⲧⲏⲣⲥ ⲉⲧⲉⲙⲙⲁⲩ ⲉⲩⲥⲉⲕ ⲓⲁ̅ ..... ⲕⲉ ⲱⲓⲕ ⲥⲓ ⲉⲙⲟⲩ ⲟⲩⲟⲇ

ⲛⲁϥⲧⲉⲣⲟ ⲉϥⲧ ⲡⲉ ϯⲉⲛ ⲟⲩⲥⲱⲗⲕ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡ̅ⲥ̅ ⲭⲱ ⲙⲛⲓ ⲉⲃⲟⲗ ⲭⲉ ⲁⲓⲧⲙ̀ⲕⲁⲣ ⲙ̀ⲡⲉⲕⲛ̀ⲗⲁⲥⲙⲁ.

46. ⲛⲉ ⲑⲁⲓ ⲣⲱ ⲧⲉ ⲧⲉⲫⲥⲩⲛⲏⲑⲓⲁ ⲛ̀ⲑⲟϥ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲩⲥⲉⲕ ⲓ̅ⲁ̅ ⲙ̀ⲡⲉⲫⲥⲛⲟⲩ ⲧⲏⲣϥ ϯⲉⲛ ⲡⲓⲱⲥϩ ϯⲉⲛ ⲟⲩⲛ̀ⲣⲟⲥⲉⲩⲭⲏ ⲛ̀ⲁⲑⲙⲟⲩⲛⲕ. ϯⲉⲛ ⲛⲁⲓ ⲇⲉ ⲛⲁⲣⲉ ⲧⲉⲫⲯⲩⲭⲏ ⲥⲓⲟⲩⲱⲓⲛⲓ ⲙⲁⲗⲓⲥⲧⲁ ϯⲉⲛ ⲛⲓⲁⲕⲧⲓⲛ ⲛ̀ⲧⲉ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ (–ⲛ̅–) ϥⲁⲓ ⲉⲧⲉⲣⲉⲛⲉⲣⲅⲓⲛ ⲛ̀ϩⲏⲧϥ ⲥⲓⲧⲉⲛ ⲥⲁⲛⲙⲏⲛⲓ ⲛⲉⲙ ⲥⲁⲛⲱ̀ϣϩⲣⲓ ⲉⲩⲧⲱⲟⲩ ⲙ̀ⲫⲏ ⲉⲧⲟⲩⲧⲱⲟⲩ ⲛⲁϥ.

47. ⲥⲱⲥⲧⲉ ⲕⲁⲧⲁ ϣⲣⲏⲧ ⲉⲧⲉ̀ϩⲏⲟⲩⲧ ⲉⲑⲃⲏⲧϥ ⲛ̀ⲑⲟϥ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲧⲟⲩⲓⲛⲓ ⲛⲁϥ ⲛⲟⲩⲥⲟⲡ ⲛⲟⲩⲣⲱⲙⲓ ⲉϥⲕⲏⲕ ⲛⲥⲟ(?)ⲥⲧ ⲧⲏⲣϥ ⲉⲧⲓ ⲉϥϩⲉⲛ ⲡⲓⲱⲥϩ ⲉⲑⲣⲉϥⲧⲁⲗⲃⲟϥ ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥⲱ̀ⲗⲛⲏⲗ ⲉ̀ϧⲉⲛ ⲟⲩⲙⲱⲟⲩ ϯⲉⲛ ϣⲣⲁⲛ ⲙ̀ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲉⲧⲁϥϧⲟⲙϥ ⲉ̀ϧⲉⲛ ⲡⲓⲣⲱⲙⲓ ⲁϥⲃⲁⲗϥ ⲙ̀ⲡⲉϥⲙⲁⲣ ⲙ̀ⲫⲣⲏⲧ ⲙ̀ⲫⲁ ⲟⲩϩⲟϥ ⲟⲩⲟϩ ⲁ ⲡⲉϥⲁⲟⲩⲁⲛ ⲛ̀ⲧⲉ ⲱⲟⲣⲡ ⲕⲟⲧϥ ⲉⲣⲟϥ ⲟⲛ ⲟⲩⲟϩ ⲁϥⲟⲩϧⲁⲓ ⲛ̀ϧⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲩⲱⲟⲩ ⲙ̀ⲫⲧ.

48. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲟⲛ ⲉϥⲛⲏⲟⲩ ⲛ̀ϧⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲛ̀ⲱⲟⲩⲓ ⲉⲃⲟⲗ ϯⲉⲛ ϯⲕⲟⲓ ϯⲉⲛ ⲡⲓⲱⲥϩ ⲛ̀ⲧⲕⲁⲩⲙⲁ ⲛⲉⲙ ⲛⲓⲥⲛⲏⲟⲩ ⲉⲃⲣⲟⲩⲥⲟϧⲃⲟⲃ ⲟⲩⲟϩ ⲁⲫⲉⲣⲁⲡⲁⲛⲧⲁⲛ ⲉⲟⲩϫⲉⲗⲱ ⲛ̀ⲥⲉⲓⲙⲓ ϯⲉⲛ ⲡⲓⲙⲁⲛⲙⲟⲙⲓ ⲉⲥⲥⲏⲧ ⲉⲃⲟⲗ ⲥⲓϧⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲟⲩⲗⲉⲙⲱⲛ ⲉϥⲛⲁϣⲧ ϫⲓⲧ ⲙ̀ⲙⲟⲥ ϯⲉⲛ ⲟⲩⲙⲉⲧⲁⲃⲟⲗⲉ. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲧⲁϥⲛⲁⲩ ⲁϥⲱ̀ⲛϩⲧ ⲁϥⲉⲣ ⲧⲕⲁⲩⲙⲁ ⲧⲏⲣⲥ ⲉϥⲱ̀ⲗⲛⲏⲗ ⲉ̀ϧⲱⲥ. ⲡⲓⲗⲉⲙⲱⲛ ⲇⲉ ⲁϥⲱϣ ⲉⲃⲟⲗ ϯⲉⲛ ⲧⲉ̀ⲥⲓⲙⲓ ⲭⲉ ⲁϫⲟⲕ ⲛⲉⲙⲙⲓ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ ⲁⲓϫⲁ ⲛ̀ⲱⲁϥⲉ ⲛⲁⲕ ⲁⲕⲓ ⲉⲣⲁⲧ ⲙ̀ⲙⲁⲓ ⲟⲛ ⲭⲱ ⲙⲛⲓ ⲙ̀ⲧⲁⲓ ⲉⲃⲟⲗ. ⲟⲩⲟϩ ϯⲉⲛ ϯⲟⲩⲛⲟⲩ ⲉⲧⲉⲙ̀ⲙⲁⲩ ⲁⲫⲓ ⲉⲃⲟⲗ ⲛ̀ϫⲏⲧⲥ ⲙ̀ⲭⲉ ⲡⲓⲗⲉⲙⲱⲛ ⲟⲩⲟϩ ⲁⲥⲟⲩϫⲁⲓ ⲥⲁⲧⲟⲧⲥ. ⲡⲓⲛⲏⲟⲩ ⲇⲉ ⲉⲧⲁⲩⲛⲁⲩ ⲉ̀ϧⲏ ⲉⲧⲁϥⲱⲟⲩⲡⲓ (–ⲛ̅ⲁ̅–) ⲉⲃⲟⲗ ⲥⲓⲧⲉⲛ ⲡⲉⲛⲓⲱⲧ ⲛ̀ⲗⲓⲕⲉⲟⲥ ⲁⲩⲧⲱⲟⲩ ⲙ̀ⲫⲧ.

49. ⲁⲩϫⲟⲥ ⲟⲛ ⲱ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉⲃⲏⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲭⲉ ⲉⲧⲁϥⲓ ⲉ̀ϩⲣⲏⲓ ⲛ̀ⲟⲩⲉ̀ⲥⲟⲟⲩ ⲉⲃⲟⲗ ϯⲉⲛ ϯⲕⲟⲓ ⲉⲩⲱⲥϩ

ⲛⲉⲙ ⲛⲓⲥⲛⲏⲟⲩ ⲛ̀ⲧⲕⲁⲧⲁⲙⲁ ⲉⲧⲓ ⲉⲫⲓⲱⲓ ⲙ̀ⲙⲟⲩ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲟⲩⲙⲱⲟⲩ ⲉⲃⲣⲉϥϭⲓⲙⲧⲟⲛ ⲛ̀ⲟⲩⲕⲟⲩⲓ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲡⲓϩⲟⲓⲥⲓ ⲁⲩⲓⲛⲓ ⲛⲁϥ ⲛ̀ⲟⲩϩⲉⲗⲙⲓⲣⲓ ⲉⲣⲉ ⲟⲩⲟⲛ ⲟⲩϫⲉⲙⲙⲱⲛ ⲛⲉⲙⲁϥ ⲉϥϯϩⲓⲥⲓ ⲛⲁϥ ⲙ̀ⲙⲁⲣⲱ. ⲟⲩⲟϩ ⲉⲧⲁϥⲛⲁⲩ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲉ̀ϯⲙⲉⲧⲁⲧⲱⲙⲡⲓ ⲛ̀ⲧⲉ ⲡⲓⲡⲛ̅ⲁ̅ ⲛ̀ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲛⲉⲙ ⲡⲓⲣⲏϯ ⲉⲧⲉϥⲉⲣⲃⲁⲥⲁⲛⲓⲍⲉⲓⲛ ⲙ̀ⲙⲟⲩ ⲁϥϫⲟⲗⲱⲧ ⲉ̀ⲣⲱⲙⲓ ⲁϥϥⲓⲣⲟⲙ ⲟⲩⲟϩ ⲁϥϭⲓ ⲙ̀ⲡⲓⲙⲙⲟⲟⲩ ⲉⲧⲁϥⲓⲁϥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲇⲏⲧϥ ⲁϥⲉⲣϥⲣⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲩ ⲇⲉⲛ ϥⲣⲁⲛ ⲙ̀ⲡⲛ̅ⲥ̅ ⲟⲩⲟϩ ⲁϥϫⲟⲙϥ ⲉϫⲉⲛ ⲡⲓⲇⲉⲗⲙⲓⲣⲓ ⲟⲩⲟϩ ⲥⲁⲧⲟⲧϥ ⲇⲉ ⲁϥⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲇⲏⲧϥ ⲛ̀ϫⲉ ⲡⲓⲡⲛ̅ⲁ̅ ⲛ̀ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲙ̀ⲡⲓⲥⲙⲟⲧ ⲛⲟⲩⲙⲁⲑⲱⲗ ⲟⲩⲟϩ ⲁϥⲟⲩⲱϫⲉ ⲛ̀ϫⲉ ⲡⲓⲇⲉⲗⲙⲓⲣⲓ ⲉⲩⲱⲟⲩ ⲙ̀ⲙⲟϥ.

50. ⲛⲉⲛⲓⲟϥ ⲇⲉ ⲑⲏⲣⲟⲩ ⲁⲩϣⲁⲛϩⲱⲗ ⲉⲡⲓⲱⲥϩ ⲛⲉ ϣⲁⲩⲉⲣ ⲡⲟⲩⲃⲉϫⲉ ⲛ̀ⲱⲥϩ ⲙ̀ⲙⲉⲣⲟⲥ ⲃ̅ ⲟⲩⲙⲉⲣⲟⲥ ⲉϥⲁⲩⲁⲡⲏ ⲟⲩⲟϩ ⲟⲩⲙⲉⲣⲟⲥ ⲉϥϫⲣⲓⲁ ⲟⲩⲟϩ ⲡⲁⲓⲣϩϥ ⲟⲛ ⲡⲉⲧⲉϣⲟⲩⲁⲓϥ ⲇⲉⲛ ϥⲧⲓⲙⲏ ⲛ̀ⲧⲉ ⲡⲟⲩϩⲱⲃ ⲛ̀ϫⲓϫ. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲛ̀ⲑⲟⲟϥ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁϥⲓⲛⲓ ⲡⲉ ⲙ̀ⲡⲓⲃ̅ ⲉⲡϣⲁϥⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ (-ⲙ̅ⲃ̅-) ϫⲉ ⲛⲁϩϩⲓ ⲁⲛⲟⲕ ⲛⲉⲙ ⲛⲁϫⲱⲃ ⲛⲉⲙ ⲛⲁϫⲏⲣⲁ ⲛⲉⲙ ⲛⲁⲟⲣϥⲁⲛⲟⲥ ⲇⲉⲛ ϣⲓⲛⲉ.

51. ⲟⲩⲟϩ ⲁϥϣⲁⲛⲓ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲡⲓⲱⲥϩ ⲙ̀ⲡⲁϥⲥ̀ⲣⲱϥⲧ ⲡⲉ ⲉ̀ϩⲓ ⲉ̀ⲃⲏⲏⲩ ⲉϩⲁⲛⲏⲣⲟⲥⲉⲩϫⲏ ⲉⲧⲟϥ ⲛⲉⲙ ϩⲁⲛⲧⲱϩϩ ⲛⲁⲧⲙⲟⲩⲛⲕ ⲉϥⲙⲏⲛ ϣⲁⲧⲉϥⲓ ⲉϫⲉⲛ ⲡⲓϫⲓⲛⲛⲁⲩ ⲛ̀ⲧⲉϣⲟⲣⲡ ⲟⲛ. ⲡⲁⲓⲣϩϥ ⲟⲛ ⲛⲉϣⲁϥⲁⲓⲥ ⲡⲉ ⲁϥϣⲁⲛϩⲓⲕⲟⲧ ⲉ̀ⲃⲟⲗ ⲉⲛⲓⲇⲉⲗⲙⲟⲓ ⲓⲉ ⲛ̀ⲧⲉϥⲓⲣⲓ ⲛ̀ⲕⲉϩⲱϧ ⲁⲡⲗⲱⲥ ϩⲟⲗⲱⲥ.

52. ⲇⲉⲛ ⲛⲁⲓ ⲇⲉ ⲁϥϣⲉ ⲛⲁϥ ϩⲁ ⲡⲟ̅ⲥ̅ ⲛ̀ϫⲉ ⲡⲉϥⲥⲟⲛ ⲉϥϫⲛⲏⲕ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲙⲉⲧⲉⲛⲥⲉⲃⲛⲉ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ ⲛⲁϥϣⲟⲡ ⲟⲛ ⲡⲉ ⲛ̀ϫⲉ ⲟⲩⲥⲟⲛ ⲇⲉⲛ ⲟⲩⲧⲁⲍⲓⲥ ⲙ̀ⲙⲉⲧⲙⲁⲑⲏⲧⲏⲥ. ⲛ̀ⲑⲟⲟϥ ⲇⲉ ⲟⲛ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ϩⲱⲥ ϭⲁⲩⲙⲱⲓⲧ ⲁⲗⲏⲑⲱⲥ ⲛ̀ⲧⲉ ⲛⲓⲯⲩⲭⲏ ϣⲁ ϥϯ ⲉⲛⲁϥϯⲥ̀ⲱ ⲙ̀ⲡⲁⲓϫⲉⲧ ⲡⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲡⲁϣⲏⲣⲓ ⲙⲁⲣⲉⲡⲉⲣⲧⲓⲙⲁⲛ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ϩⲓϫⲉⲛ ⲡⲓⲉⲡⲧⲏⲣϥ ϥϯ ⲇⲉⲛ ⲟⲩϩⲟϯ ⲛⲉⲙ ⲟⲩⲥ̀ⲑⲉⲣⲧⲉⲣ ⲟⲩⲟϩ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲁϯⲱⲟⲩ ⲛⲁⲓ. ⲉⲱⲱⲡ ⲇⲉ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲁⲙⲉⲗⲉⲥ ⲛ̀ⲧⲉⲛⲉⲣⲕⲁⲧⲁⲫⲣⲟⲛⲓⲛ ... ⲉⲧⲉ ϥϯ ⲡⲉ ⲡⲓⲥ ... ⲱⲛⲧϥ ⲑⲏⲣϥ

ⲛⲁⲉⲣⲕⲁⲧⲁⲫⲣⲟⲛⲓⲛ ⲙ̀ⲙⲟⲛ ⲟⲩⲟⲩ ⲧⲉⲛⲛⲁⲩⲱⲗ ⲉ̀ⲡ̀ⲧⲁⲕⲟ. ⲟⲩⲟⲛ ⲛ̀ⲧⲁⲛ ⲙ̀ⲙⲁⲩ ⲛ̀ⲟⲩⲃⲟⲏⲑⲓⲁ ⲛⲉⲙ ⲟⲩϫⲟⲣ ⲉⲥϫⲟⲣ ⲟⲩⲟⲩ ⲛ̀ⲁⲧⲃ̀ⲣⲟ ⲉ̀ⲣⲟⲥ ⲉⲧⲉ ⲫⲧ ⲡⲉ ⲙⲁⲣⲉⲛⲟⲩⲁⲅⲧⲉⲛ ⲉ̀ⲣⲟⲩ ϩⲉⲛ ⲟⲩⲉ̀ⲙⲓ (-ⲙ̄ⲛ̄-) ⲟⲩⲟⲩ ϯⲛⲁⲛⲁⲅⲙⲉⲛ ⲟⲩⲁⲅⲁⲑⲟⲥ ⲅⲁⲣ ⲡⲉ ⲟⲩⲟⲩ ⲥⲉⲟⲩ ⲙ̀ⲙⲁⲩⲱ ⲛ̀ϫⲉ ⲛⲉϥⲙⲉⲧⲱⲉⲛϩⲏⲧ ⲉ̀ϩⲣⲏⲓ ⲉϫⲉⲛ ⲡⲉϥⲑⲁⲙⲓⲟ̀ ⲧⲏⲣϥ ϯⲛⲁⲉⲣ ⲡⲓⲛⲁⲓ ⲛⲉⲙⲁⲛ ⲛ̀ⲁⲅⲁⲡⲏ ϩⲱⲛ.

ⲟⲩⲟⲛ ⲛ̀ⲧⲁⲛ ϩⲉ ⲙ̀ⲙⲁⲩ ⲡⲁⲱⲏⲣⲓ ⲛ̀ϩⲁⲛϩⲩⲡⲁⲣⲭⲓⲥ ⲉⲩⲟⲩⲁϩ ⲟⲩⲟⲩ ⲛⲁⲧϭⲓⲛⲡⲓ ⲙ̀ⲙⲟⲟⲩ ⲛ̀ⲧⲉ ϩⲁⲛⲧⲁⲅⲙⲁ ⲛⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲉⲩⲟϣ ⲛⲉⲙ ϩⲁⲛⲥ̀ⲧⲣⲁⲧⲓⲁ ⲛⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲭⲉⲣⲟⲩⲃⲓⲙ ⲛⲉⲙ ⲥⲉⲣⲁⲫⲓⲙ ⲛⲓⲉ̀ⲣⲟⲛⲟⲥ ⲛⲓⲙⲉⲧϭ̄ⲥ̄ ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛ̀ⲕⲉⲥⲉⲡⲓ ⲉⲃⲛⲏⲟⲩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲃⲟⲩⲁϩ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲛⲓⲥ̀ⲕⲩⲛⲏ ⲛⲁⲧⲙⲟⲩⲛⲕ ⲛ̀ϫⲓϫ ϩⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲙⲁⲣⲉⲛϫⲱ ⲙ̀ⲡⲉⲛⲙⲉⲩⲓ̀ ⲛ̀ϩⲏⲧⲟⲩ ⲟⲩⲟⲩ ⲉⲛⲙⲟⲩϣⲧ ⲛ̀ⲧⲟⲩⲙⲉⲧⲥⲁⲓⲉ̀ ⲛⲉⲙ ⲧ̀ⲕⲟⲥⲙⲓⲕⲓⲥ ⲙ̀ⲡⲟⲩⲱⲟⲩ ⲟⲩⲟⲩ ⲡⲟⲩⲃⲓⲱⲙⲙⲱⲟⲩ ⲛⲁϯ ⲛⲁⲛ ⲛ̀ⲟⲩⲉⲃⲱⲓ ⲉⲥϫⲛⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲓⲡ̀ⲣⲟⲥⲟⲩⲥⲛⲟⲩ ⲉⲃⲣⲉⲛϥⲱⲧ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙⲉⲧⲉϥⲏⲗⲟⲩ.

53. ⲉⲛⲁϥϫⲱ ⲟⲩⲛ ⲙ̀ⲙⲟⲥ ⲛ̀ϩⲟϥ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ϫⲉ ⲉⲣⲉ ⲛⲏ ⲉⲃⲟⲩⲁϩ ⲉⲩⲟⲛⲓ ⲛ̀ⲛⲓⲱ̀ⲙϩⲏⲛ ⲛ̀ⲧⲉ ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲉⲩⲟⲡⲧ ⲛ̀ⲕⲁⲣⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲱⲛϩ ⲉⲩⲟⲓ ⲛⲟⲩⲟⲑⲟ ⲛ̀ⲣⲏⲧ ϩⲉⲛ ⲡⲓⲥ̀ⲙⲟⲩ ⲛⲉⲙ ⲡⲟⲩⲱⲟⲩ ⲥⲓⲧⲉⲛ ⲧⲙⲟⲩⲛⲓ ⲛⲟⲩϫⲁⲓ ⲛ̀ⲧⲉ ⲡⲓⲡⲛ̄ⲁ̄ ⲉⲃⲟⲩⲁϩ ⲉⲧⲧⲁⲓⲟ ⲙ̀ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ.

54. ⲥⲓⲧⲉⲛ ⲛⲁⲓⲙⲓⲱⲧ ⲟⲩⲛ ⲛ̀ⲕⲁⲑⲟⲣⲑⲱⲙⲁ (-ⲙ̄ⲁ̄-) ⲛ̀ⲧⲉ ⲡⲓⲡⲁⲛⲁⲣⲉⲧⲟⲥ ⲛ̀ⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲉϩⲏⲟⲩⲧ ⲁ ⲡⲥ̄ⲥ̄ ⲑⲱⲱ ⲛⲁϥ ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲉⲩⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛⲁϥ ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲉⲑⲣⲉϥⲥⲱⲣⲡ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲱⲏ ⲉⲧⲉⲣⲛⲟϥⲣⲓ ⲟⲩⲟⲩ ⲉⲑⲣⲁⲛⲁϥ ⲙ̀ⲡⲥ̄ⲥ̄ ⲟⲩⲟⲩ ⲉ̀ϣⲱⲡⲓ ⲛⲁϥ ⲛ̀ϩⲉⲡⲁⲥⲧⲏⲥ ⲕⲁⲧⲁ ⲡⲥⲁϫⲓ ⲛ̀ⲧ̀ⲧⲁⲫⲏ ⲉⲧϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̀ⲡⲥ̄ⲥ̄ ϥⲣⲓⲕⲟⲧ ⲙ̀ⲡⲕⲱⲧ ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲣϩⲟⲧ ϧⲁ ⲧⲉϥϩⲏ ⲟⲩⲟⲩ ϥⲛⲁⲛⲁⲅⲙⲟⲩ.

55. ⲉⲧⲓ ⲉϥⲉⲛⲕⲟⲧ ⲛⲟⲩⲉ̀ϩⲟⲟⲩ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥⲓ ⲛ̀ϫⲉ ⲟⲩϣⲉⲗⲗⲟ ⲉ̀ⲧⲉϥⲣⲓ ⲟⲩⲟⲩ ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲥ̄ⲥ̄ ⲥⲁⲡⲱⲟⲩⲓ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲧⲣⲱⲓⲥ

ⲉⲣⲟϥ. ⲉⲧⲁϥϫⲱⲛϥ ⲇⲉ ⲏⲛⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲃⲟⲗ ⲅⲉⲛ ⲡⲓⲏⲕⲟⲧ ⲅⲉⲛ ⲟⲩⲛⲛⲱⲥⲓⲥ ⲇⲉ ⲛⲧⲉ ⲫⲧ ⲛⲁϥϣⲓⲙⲓ ⲡⲉ ⲙⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲭⲉ ⲁⲛ ⲁⲟⲩⲟⲛ ⲓ {ⲉⲙⲛⲁⲓ} <ⲛⲉⲙⲁⲓ> ⲉⲓ {ⲛⲓⲱⲧ} <ⲛⲕⲟⲧ>

ⲡⲉϫⲁϥ ⲭⲉ ⲁϩⲏ ⲁⲡⲁ ⲙⲓⲛ ⲛ̀ⲁⲅⲉⲗⲟⲥ ⲓ ⲉⲙⲛⲁⲓ. ⲟⲩⲟϩ ⲁϥⲉⲓⲙⲓ ⲏⲛⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲭⲉ ⲁ ⲡⲓⲁⲅⲉⲗⲟⲥ ⲛⲁⲩ ⲉⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲃⲏⲉ ⲭⲉ ⲛ̀ⲑⲟϥ ⲡⲓⲁⲅⲉⲗⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ ⲛⲉ ⲁϥϕⲟϩ ϩⲱϥ ⲡⲉ ⲉⲛⲏⲩⲓ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ.

55b. ⲉϥⲛⲏⲟⲩ ⲇⲉ ⲟⲛ ϩⲁⲣⲟϥ ⲛ̀ⲟⲩⲉⲣϩⲱⲟⲩ ⲏⲛⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛ ⲡ̅ⲥ̅ ⲉϥⲙⲉϩ ⲛ̀ⲣⲁⲱⲓ ⲛⲓⲃⲉⲛ ⲙ̀ⲡⲛ̅ⲁⲧⲓⲕⲟⲛ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲡⲉⲛⲓⲱⲧ ⲙ̀ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲭⲉ ⲉⲃⲏⲉ ⲟⲩ ⲛ̀ⲕⲣⲱⲟⲩⲧ (-ⲛⲉ-) ⲅⲉⲛ ⲟⲩⲙⲉⲧϩⲟⲩⲟ̀ ⲙ̀ⲡⲁⲓⲥⲟⲡ ⲉⲕⲛⲏⲟⲩ ϩⲁⲣⲟⲓ ⲅⲉⲛ ⲟⲩⲟⲉⲗⲏⲗ ⲉϥⲟϣ.

ⲡⲉϫⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲭⲉ ⲉⲛⲟϩⲓ ⲉⲣⲁⲧⲉⲛ ⲫⲛⲟⲩ ⲙ̀ⲡⲉⲙⲉⲟ ⲙ̀ⲙⲫⲧ ⲉⲛⲱⲉⲙⲱⲓ ⲙ̀ⲡⲉϥⲱⲟⲩ ⲁⲛⲟⲛ ⲇⲁ ⲛⲓⲥ̀ⲧⲣⲁⲧⲓⲁ ⲑⲏⲣⲟⲩ ⲁ ⲟⲩⲛⲓϣⲧ ⲛ̀ⲕⲁⲡⲛⲟⲥ ⲛ̀ⲥ̀ⲁⲁⲛⲟⲩⲁϩ ⲉϥⲥⲟⲧⲡ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲃⲟⲩⲁⲃ ⲑⲏⲣⲟⲩ ⲓ ⲉⲛⲱⲙⲱⲓ ⲙ̀ⲡⲉⲙⲉⲟ ⲙ̀ⲙⲫⲧ ⲟⲩⲟϩ ⲁϥⲟⲩⲛⲟϥ ⲛ̀ⲧⲉ ⲡ̅ⲥ̅ ⲉⲭⲉⲛ ⲛⲓⲕⲁⲣⲡⲟⲥ ⲉⲧⲱⲛⲏ ⲛⲁϥ ⲛ̀ⲧⲉ ⲛⲉϥⲉ̀ⲃⲏⲟⲩⲓ ⲟⲩⲟϩ ⲁ ⲟⲩⲥⲱⲙ ⲓ ⲉⲃⲟⲗ ⲅⲉⲛ ⲡⲓⲏⲣⲟⲛⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲉϥⲧⲁⲛⲇⲟ ⲙ̀ⲡⲥⲱⲟⲩⲛ ⲑⲏⲣϥ ⲅⲉⲛ ϩⲁⲛⲛⲁⲓ ⲛⲉⲙ ϩⲁⲛⲙⲉⲧⲙⲉⲛϩⲏⲧ ⲉⲃⲏⲉ ⲛⲓⲡⲣⲟⲥⲉⲩⲭⲏ ⲛⲉⲙ ⲛⲓⲧⲱⲃϩ ⲙⲁⲗⲓⲥⲧⲁ ⲛⲓϩⲓⲥⲓ ⲛⲉⲙ ⲛⲓⲡⲟⲗⲓⲧⲓⲁ ⲅⲉⲛ ⲟⲩⲧⲟⲩⲃⲟ ⲛ̀ⲧⲉ ⲟⲩⲁⲅⲁⲡⲏ ⲛ̀ⲧⲉ ⲛⲉϥⲥⲱⲧⲡ ⲟⲩⲟϩ ⲁⲛⲟⲛ ϩⲱⲛ ⲉⲛⲣⲁⲱⲓ ⲟⲩⲟϩ ⲉⲛϭⲓ ⲱ̀ⲫⲏⲣⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲃⲏⲉ ⲡⲓⲁⲅⲁⲑⲟⲛ ⲉⲧⲥⲉⲡⲧⲱⲧ ⲛⲱⲧⲉⲛ ⲁϥⲟⲩⲟⲣⲡⲧⲉⲛ ⲛ̀ⲭⲉ ⲡⲓⲭⲏⲙⲓⲟⲩⲣⲅⲟⲥ ϕⲟⲩⲁⲓ ϕⲟⲩⲁⲓ ⲙ̀ⲙⲟⲛ ϩⲁ ⲫⲏ ⲉⲧⲉ ⲫⲱϥ ⲅⲉⲛ ⲛⲏ ⲉⲃⲟⲩⲁⲃ ⲛ̀ⲧⲁϥ ⲉⲃⲣⲉⲛϯⲛⲟⲩϯ ⲛⲱⲧⲉⲛ. ⲉⲃⲏⲉ ⲫⲁⲓ ⲉⲛϭⲓⲙⲙⲁⲟⲩ ⲟⲩⲟϩ ⲉⲛⲣⲁⲱⲓ ⲉⲛⲛⲁⲩ ⲉⲛⲏ ⲉⲃⲟⲩⲁⲃ ⲉⲧⲅⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ.

56. ⲉϥⲉⲣⲁⲡⲟⲗⲁⲩⲓⲛ ⲇⲉ ⲛ̀ⲛⲁⲓⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛⲉⲙ ⲛⲁⲓⲁⲡⲟⲕⲁⲗⲩⲙⲯⲓⲥ ⲉⲃⲟⲩⲁⲃ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛ ⲡ̅ⲥ̅ ⲏⲛⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲛⲁϥϯ ⲙ̀ⲙⲟϥ ⲉϥⲙⲏⲛ ⲡⲉ ⲁⲧϭⲛⲉ ⲧⲁϩⲛⲟ ⲉⲡ̀ⲧⲏⲣϥ (-ⲛⲉ-) ⲉϩⲁⲛⲕⲉⲛⲓⲱϯ ⲛ̀ⲁⲥⲕⲏⲥⲓⲥ

ⲉⲩⲃⲟⲥ ⲙ̀ⲙⲁⲓ ⲧⲁⲣⲱⲟⲩ ⲉⲫⲭⲱ ⲙ̀ⲡ̀ⲥⲁⲭⲓ ⲙ̀ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲃⲟⲩⲁⲃ ⲭⲉ ⲫⲏ ⲉⲧⲉⲣⲁⲅⲱⲛⲓⲍⲉⲥⲑⲉ ⲙ̀ⲙⲁⲣⲁⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧⲕ ⲧⲉⲛ ⲥⲱⲧⲙ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲛ ⲡⲁⲗⲓⲛ ⲟⲛ ⲭⲉ ⲫⲏ ⲉⲧⲉ ⲟⲩⲁⲣⲉⲧⲏ ⲡⲉ ⲫⲏ ⲉⲧⲉ ⲟⲩⲧⲁⲓⲟ ⲡⲉ ⲛⲁⲓⲙⲉⲛⲓ ⲉ̀ⲣⲱⲟⲩ ⲉⲧⲉ ⲛⲁⲓ ⲛⲉ ⲉⲧⲁⲣⲉⲧⲉⲛⲧⲥⲁⲃⲉ ⲑⲏⲛⲟⲩ ⲉ̀ⲣⲱⲟⲩ ⲟⲩⲟⲛ ⲁⲣⲉⲧⲉⲛⲥⲱⲧⲙ ⲟⲩⲟⲛ ⲁⲣⲉⲧⲉⲛⲥⲟⲙⲙⲟⲩ ⲟⲩⲟⲛ ⲁⲣⲉⲧⲉⲛⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲧⲉⲣⲏ ⲛ̀ⲧⲉⲙⲧ ⲛⲁⲓ ⲁⲣⲓⲧⲟⲩ ⲫⲧ ⲛ̀ⲧⲉ ⲧⲍⲓⲣⲏⲛⲏ ⲉⲫⲉⲙⲱⲟⲩⲛⲓ ⲛⲉⲙⲙⲱⲧⲉⲛ. ⲟⲩⲟⲛ ⲡⲁⲗⲓⲛ ⲟⲛ ⲭⲉ ⲥⲉⲙ̀ⲡ̀ⲱⲟⲩ ⲁⲛ ⲛ̀ⲧⲉ ⲛⲓⲙ̀ⲕⲁⲁⲩ ⲛ̀ⲧⲉ ⲡⲁⲓⲥⲛⲟⲩ ⲛ̀ⲧⲉ ⲧⲛⲟⲩ ⲙ̀ⲡⲓⲱⲟⲩ ⲉⲃⲏⲁⲥⲱⲣⲡ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ. ⲧⲉⲛ ⲛⲁⲓ ⲇⲉ ⲟⲛ ⲛⲉⲁⲫⲣⲓ ⲛ̀ⲟⲩⲙⲱⲣⲡ ⲛ̀ⲉⲙⲙⲓ ⲛⲉⲙ ⲟⲩⲡ̅ⲛ̅ⲁ ⲙ̀ⲙⲉⲧⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲫⲛⲁⲩ ⲓⲥⲭⲉⲛ ⲉⲣⲓ ⲫⲟⲩⲉⲓ ⲟⲩⲟⲛ ⲉⲫⲥⲁⲭⲓ ⲛⲉⲙ ⲛⲓⲥⲛⲏⲟⲩ ⲧⲉⲛ ⲉⲁⲛⲉⲛⲓⲧⲙⲁ ⲛ̀ⲛⲏ ⲉⲧⲁⲩⲱⲙⲡⲓ ⲛⲉⲙ ⲛⲏ ⲉⲃⲏⲁⲩⲱⲙⲡⲓ ⲛⲉⲙ ⲛⲏ ⲉⲧⲱⲟⲩ ⲧⲛⲟⲩ ⲉⲫⲃⲉⲃⲓ ⲙ̀ⲡ̀ⲥⲁⲭⲓ ⲙ̀ⲡⲓⲉ̀ⲣⲙⲟⲩ ⲛ̀ⲧⲉ ⲡⲝ̅ⲥ̅ ⲧⲉⲛ ⲟⲩⲙⲉⲧⲣⲁⲙⲁⲁ̀.

56b. ⲉⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲟⲩⲥⲟⲛ ⲓ̀ ⲛⲁⲕ ⲛ̀ⲑⲟⲟⲩ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲙ̀ⲫⲛⲁⲩ ⲛ̀ⲣⲟⲩⲉⲓ ⲉⲃⲣⲉⲙⲱⲓⲛⲉ ⲛ̀ⲟⲩⲉⲓⲛⲟⲩ ⲙ̀ⲡⲯⲩⲭⲏ ⲟⲩⲟⲛ ⲁⲩⲥⲁⲭⲓ ⲛ̀ⲧⲁⲣⲉⲧⲏ ⲱⲁⲧⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲱⲁⲓ ⲙ̀ⲫⲛⲁⲩ ⲛ̀ⲱⲟⲩⲣⲡ ⲙ̀ⲡⲟⲩⲉⲙⲓ. ⲉⲧⲁ ⲱⲟⲩⲣⲡ ⲇⲉ ⲱⲟⲩⲡⲓ ⲁⲫⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲫⲧⲫⲟ ⲙ̀ⲡⲓⲥⲟⲛ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲫⲟⲣⲓ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲫⲥⲁⲭⲓ ⲛⲉⲙ ⲡⲓⲥⲟⲛ (-ⲍ̅ⲛ̅-) ⲓⲥⲭⲉⲛ ⲱⲟⲩⲣⲡ ⲟⲛ ⲱⲁ ⲁⲭⲡ ⲏ̅ ⲙ̀ⲡⲓⲉ̀ⲣⲟⲟⲩ ⲧⲉⲛ ⲡⲓⲡⲛ̅ⲁⲧⲓⲕⲟⲛ. ⲉⲡⲉⲧⲁⲓ̀ ⲇⲉ ⲁⲫⲉⲛ ⲡⲓⲥⲟⲛ ⲉ̀ⲑⲟⲩⲛ ⲟⲩⲟⲛ ⲁⲩⲟⲩⲱⲙ ⲧⲉⲛ ⲟⲩⲁⲩⲁⲡⲏ ⲟⲩⲟⲛ ⲁⲫⲧⲫⲟⲩ ⲧⲉⲛ ⲟⲩⲍⲓⲣⲏⲛⲏ.

57. ⲉⲫⲉⲣⲡⲁⲣⲣⲏⲥⲓⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟⲩ ⲧⲉⲛ ⲛ̀ⲱⲟⲩⲱⲟⲩ ⲙ̀ⲡⲓⲑ̅ⲥ̅ ⲉⲃⲟⲩⲁⲃ ⲛⲉⲙ ⲛⲓⲙⲱⲥ ⲛ̀ⲧⲉ ⲡⲝ̅ⲥ̅ ⲛ̀ⲭⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲟⲩⲟⲛ ⲙ̀ⲡⲡ̅ⲁ̅ⲧⲟⲫⲟⲣⲟⲥ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲫⲙⲱⲟⲩⲧ ⲛⲉⲛ ⲙ̀ⲫⲛⲟⲩⲓ ⲉⲫⲟⲛϩ ⲇⲉ ⲧⲉⲛ ⲡⲭ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲉⲛⲑ̅ⲥ̅ ⲟⲩⲟⲛ ⲉⲫⲙⲟⲟⲩⲓ ⲧⲉⲛ ⲫⲏ ⲉⲃⲟⲗⲁⲛⲁⲕ ⲙ̀ⲡⲉϥⲟⲩⲱⲙ ⲉⲧⲉ̀ⲙⲁⲣⲱⲟⲩⲧ ⲉⲫⲧⲟⲩⲃⲏⲟⲩⲧ ⲛ̀ⲟⲩⲉⲣⲫⲉⲓ ⲛ̀ⲧⲉ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲃⲟⲩⲁⲃ ⲫⲁⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲧⲉⲛ ⲡⲉϥⲧⲙⲁϩ ⲁⲩⲁⲓ ⲙ̀ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲟⲩⲟⲛ ⲉⲧⲓ ⲉⲩⲉⲣⲭⲓⲣⲟⲧⲟⲛⲓⲁ ⲙ̀ⲙⲟⲩ ⲉ̀ⲃⲟⲗ ⲅⲓⲧⲟⲧⲕ ⲙ̀ⲡⲓⲁⲣⲭⲏ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲃⲟⲩⲁⲃ ⲟⲩⲥⲙⲏ ⲁⲥⲱⲙ ⲉ̀ⲃⲟⲗ ⲉ̀ⲭⲱⲕ ⲧⲉⲛ ϯⲫⲉ ⲱⲁ ⲗ̅ ⲛ̀ⲥⲟⲡ ⲉⲥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲍⲓⲟⲥ ⲁⲍⲓⲟⲥ ⲁⲍⲓⲟⲥ.

ⲉⲧⲁⲩⲧⲉⲛϩⲟⲩⲧⲕ ⲇⲉ ⲉⲑⲩⲗⲓⲧⲟⲩⲣⲅⲓⲁ ⲛ̀ⲛⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ϩⲓⲧⲉⲛ ⲡⲓⲱⲟϩⲉⲙ ⲛ̀ⲧⲉ ⲡⲓϣ̀ⲙⲟⲧ ⲛ̀ⲧⲉ ϯⲫⲉ ⲛⲁϥⲟⲓ ⲛ̀ⲁⲃⲁⲓ ⲟⲛ ⲇⲉⲛ ⲧ̀ⲁⲅⲣⲟⲙⲟⲥ ⲛ̀ⲧⲁⲣⲉⲧⲏ ⲙⲁⲗⲓⲥⲧⲁ ϩⲱⲥ ⲟⲩⲛⲏ ⲉϥⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲓⲙⲟⲩⲙⲟⲩⲙⲓ ⲉϥⲟⲩⲁⲃ ⲛⲁⲧⲫⲉⲛ ⲥ̀ⲛⲟϥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓϩⲓⲛⲏ ⲛ̀ⲧⲉ ϕⲧ ϕⲏ ⲉⲧⲱⲗⲓ ⲙ̀ⲫⲛⲟⲩⲓ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ.

58. ⲉϥⲟϩⲓ ⲇⲉⲛ ϯⲥⲟⲫⲓⲁ ⲛ̀ⲧⲉ ϕⲧ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ (-ⲛ̄ⲛ̄-) ϫⲉ ϕⲛⲟⲩⲧⲟⲥ ⲛ̀ϯⲙⲉⲧⲟⲩⲛⲏ ⲉϥⲧⲉⲛⲑⲟⲟⲩⲧ ⲉ̀ⲫⲁ ⲛⲓϫⲉⲣⲟⲩⲃⲓⲙ ⲛⲉⲙ ⲛⲓⲥⲉⲣⲁⲫⲓⲙ ⲛⲓⲙ̀ⲙⲟⲣⲡ ⲉⲧⲇⲉⲛⲧ ⲉ̀ⲫϯ ⲡⲁⲣⲁ ⲡ̀ⲕⲉⲥⲉⲡⲓ ⲛ̀ⲛⲓⲧⲁⲅⲙⲁ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲉ ⲛ̀ⲑⲱⲟⲩ ⲟⲛ ⲛ̀ⲙ̀ⲙⲟⲣⲡ ⲉⲧⲉⲣⲙⲉⲧⲉϫⲓⲛ ⲙ̀ⲡⲱⲙϩ ⲛ̀ⲧⲉⲧⲛ̀ⲛⲱⲥⲓⲥ ⲛⲉⲙ ⲉ̀ⲙⲉⲧⲗⲁⲙⲡⲣⲟⲥ ⲙ̀ⲡⲉϥⲙⲟⲩ ⲉⲧⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ⲟⲩⲟⲉ ⲙ̀ⲙⲁⲕⲁⲣⲓⲟⲛ ⲉⲑⲙⲏⲛ ⲉ̀ⲃⲟⲗ ⲱ ⲉⲛⲉⲉ. ⲉⲑⲃⲉ ϕⲁⲓ ϯ̀ⲅⲣⲁⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲁⲉⲥⲁⲉⲛⲓ ⲛⲁⲛ ⲉⲑⲣⲉⲛⲙⲟⲓ ⲕⲁⲧⲁ ⲡ̀ⲧⲁⲓⲟ ⲙ̀ⲡⲁⲓϣ̀ⲙⲟⲧ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲉ ⲧⲁⲓϩⲉⲩⲡⲓⲥ ⲛ̀ⲧⲟⲧⲕ ⲱⲁϥⲧⲟⲩⲃⲟϥ ⲕⲁⲧⲁ ϕⲣⲏ ⲉⲧⲉ ϕⲏ ⲟⲩⲁⲃ ⲙ̀ⲙⲟϥ ⲟⲩⲟⲉ ⲡⲁⲗⲓⲛ ϫⲉ ⲱⲙⲡⲓ ⲉⲣⲉⲧⲉⲛⲟⲩⲁⲃ ϫⲉ ⲁⲛⲟⲕ ϩⲱ ϯⲟⲩⲁⲃ ⲡⲉϫⲉ ⲡ̄ⲥ̄. ⲇⲉⲛ ⲛⲁⲓ ⲇⲉ ⲟⲛ ⲛ̀ⲑⲟϥ ⲡⲓⲙⲓⲱⲧ ⲛ̀ⲧⲁⲛⲁⲣⲉⲧⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁⲫⲉⲣⲑⲉⲣⲁⲡⲉⲩⲓⲛ ⲡⲉ ⲛ̀ⲧⲡⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ϕⲧ ⲉϥⲙⲟⲩ ⲛⲁϥ ⲉ̀ϩⲟⲟⲩⲛ ⲛ̀ⲛⲉϫⲣⲉⲟⲥ ⲛ̀ⲧⲁⲓⲧⲁϩⲓⲥ ⲟⲛ ⲉϥⲕⲛⲏ ϩⲱⲥ ⲣⲉϥϫⲱⲙⲓ ⲉⲛⲁⲛⲉϥ ⲟⲩⲟⲉ ⲛ̀ⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉϥⲉⲛϩⲟⲧ ⲉϥⲟⲓ ⲛ̀ⲟⲩⲛⲏ ⲉϥϫⲛⲕ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲙⲉⲑⲙⲏ ⲛⲓⲃⲉⲛ ⲕⲁⲧⲁ ⲡ̀ⲥⲁⲝⲓ ⲛ̀ⲧⲉ ⲧ̀ⲅⲣⲁⲫⲏ ϫⲉ ⲛⲉⲕⲟⲩⲛⲏ ⲉⲩⲉ̀ϯϩⲓⲱⲧⲟⲩ ⲛ̀ⲟⲩⲙⲉⲑⲙⲏ.

ⲟⲩⲟⲉ ⲛ̀ⲑⲟϥ ϩⲱⲥ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲉϥϭⲓ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ϯⲁⲱⲣⲉⲁ ⲛ̀ⲧⲉ ⲡⲓⲡⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲉ ⲉϥⲥⲱⲕ ⲛⲁϥ ⲛ̀ⲧⲙⲉⲧⲗⲁⲙⲡⲣⲟⲥ ⲛⲉⲙ ϯ̀ϫⲏⲛⲓ ⲛ̀ⲧⲉ ⲡⲉϥⲙⲟⲩ ⲉⲟⲩⲙⲟⲩϩ ⲙⲁⲗⲓⲥⲧⲁ ⲁ̀ⲕⲁⲑⲟⲣⲧⲱⲙⲁ ⲙ̀ⲡⲓⲙⲓ ⲛⲁⲣⲭⲉⲟⲛ ⲛⲉⲙ ⲡⲓϫⲁⲣⲁⲕⲧⲏⲣ ⲉⲑⲟⲩⲟϫ ⲛ̀ⲧⲉ ⲡⲓⲕⲁⲧⲁⲅⲓⲕⲱⲛ ⲙ̀ⲙⲏ ⲉⲧⲁϥϫⲟⲕϥ ⲉ̀ⲃⲟⲗ ⲛ̀ϣ̀ⲣⲏ ⲛ̀ϣⲏⲧϥ ⲉϥϩⲱⲧⲡ ⲙ̀ⲫϯ ⲉⲣⲟϥ ⲛⲉⲙ ⲡⲉϥⲗⲁⲟⲥ ⲉⲩⲥⲟⲡ ⲇⲉⲛ ⲉⲧⲙⲙⲁ ⲉⲩⲥⲟⲧⲡ ⲇⲉⲛ ⲡϫⲓⲛⲉⲣⲉϥϩⲓ ⲟⲩⲱⲓⲛⲓ ⲇⲉ ⲇⲉⲛ ϕⲧ ⲉⲧⲱⲟⲡ ⲛ̀ϣⲏⲧϥ ⲕⲁⲧⲁ ϕⲣⲏ ⲉⲧⲥ̀ϣⲟⲩⲧ ⲉⲑⲃⲏⲧϥ ⲛⲉϣⲁϥⲛⲁⲩ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲇⲉⲛ ⲡⲓⲣⲱⲙⲓ ⲙ̀ⲫⲣⲏ ⲛ̀ⲛⲟⲩⲓϫⲟⲥ ⲉϥⲉⲇⲉⲛ ⲟⲩⲁⲃϫⲏⲛⲓ.

59. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲙⲉⲛⲉⲛⲥⲁ ⲡⲁⲓϭⲓⲥⲓ ⲛ̀ⲧⲁⲓⲙⲁⲓⲛ ⲉⲫⲙⲛⲟⲩ ⲙⲁⲗⲗⲟⲛ ⲕⲉ ⲙⲁⲗⲗⲟⲛ ⲛ̀ⲑⲉⲃⲓⲱ ⲙ̀ⲫⲣⲏ ⲙ̀ⲡⲓⲥⲟⲩⲟ̀ ⲁⲫϣⲁⲛⲓ ⲉ̀ⲣⲥⲛⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲓ ⲉ̀ⲣⲥⲛⲟⲩ ⲙ̀ⲡⲟⲥϭⲏ ⲁϥϫⲱ ⲙ̀ⲙⲟϥ ⲥⲁⲡⲉϩⲏⲧ ⲙ̀ⲡⲓⲥⲱⲙⲧ ⲧⲏⲣϥ ⲕⲉⲡⲉⲣ ⲁⲩϣⲁⲛϭⲱⲣⲡ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲉⲃⲏⲉ ⲟⲩⲁⲓ ⲉⲁϥⲥⲗⲁϯ ϧⲉⲛ ⲟⲩⲛⲟⲃⲓ ⲓⲉ ⲛ̀ⲑⲟⲟϥ ⲕⲉⲟⲩⲁⲓ ⲉⲣⲉ ⲛⲓⲡⲁⲑⲟⲥ ⲉⲣⲟⲛⲟϫⲗⲓⲙ ⲛⲁϥ ϩⲱⲥ ⲓⲱⲧ ⲛ̀ⲁⲩⲁⲃⲟⲥ ⲟⲩⲟϩ ⲛ̀ϣⲁⲛⲁⲙⲁϩⲧ ⲙⲁⲗⲓⲥⲧⲁ ⲇⲉ ϧⲉⲛ ⲟⲩⲗⲓⲁⲕⲣⲓⲥⲓⲥ ⲕⲁⲧⲁ ⲟⲩⲙⲉⲧⲭ̅ⲣ̅ⲥ̅ ⲉⲛⲁⲛⲉⲥ ⲉⲛⲁϥⲧⲥⲁⲃⲟ ⲙ̀ⲙⲟⲟⲩ ⲕⲁⲧⲏⲕⲓⲁ ⲉϥⲓⲣⲓ ϧⲉⲛ ⲟⲩⲙⲉⲧⲥⲁⲃⲉ ⲉ̀ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲙ̀ⲙⲟⲟⲩ ⲉϥⲉⲣⲉ̀ⲕⲉⲡⲁⲍⲉⲓⲛ ⲙ̀ⲙⲟⲟⲩ ⲙ̀ⲡⲓⲥⲟϭⲛⲓ ⲉⲧⲏⲛϥ ⲉⲃⲟⲩⲛⲟϩⲉⲙ ⲫⲁⲓ ⲇⲉ ϧⲉⲛ ⲟⲩⲉ̀ⲡⲟⲩⲇⲏ ⲉⲃⲣⲉϥϥⲁⲓ ϩⲁ ⲡⲓⲛⲁϩⲃⲉϥ ⲉⲧⲁ̀ⲥⲓⲱⲟⲩ ⲛ̀ⲧⲉ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ (-ϩ̅-) ⲉⲩⲧⲁⲗϭⲟ ⲙ̀ⲡⲉϥⲉⲣϩⲟⲧ ⲉⲃⲣⲉϥϩⲱⲧⲡ ⲉⲩϩⲓⲣⲏⲛⲏ ⲛⲉⲙ ϕⲧ ϧⲉⲛ ⲟⲩⲧⲟⲩⲃⲟ ⲛⲉⲙ ⲟⲩⲁⲣⲉϩ ⲥⲁⲧϩ ⲟⲛ. ⲡⲁⲓϫⲉⲧ ⲟⲙⲓⲱⲥ ⲉⲃⲣⲉϥⲧⲥⲁⲃⲟϥ ⲉ̀ⲧⲁⲓ ⲛⲧ ⲛⲟⲙⲓⲙⲱⲥ ⲉ̀ⲧⲁⲕⲟ ⲛ̀ⲧⲕⲁⲕⲓⲁ ⲛⲉⲙ ⲛⲉⲥⲉⲛⲉⲣⲅⲓⲁ ⲧⲏⲣⲟⲩ ϩⲓⲧⲉⲛ ⲧⲉⲙⲕⲣⲁⲧⲓⲁ ⲛⲉⲙ ⲡⲓⲙⲟⲩⲛ ⲉ̀ϕⲧ ⲉⲫⲓⲣⲓ ⲇⲉ ⲙ̀ⲡⲁⲓⲣⲏⲧ ϩⲱⲥ ⲓⲁⲧⲣⲟⲥ ⲛⲉⲙⲡⲓⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲓⲫⲩⲭⲏ ⲛ̀ϫⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛⲓⲱⲧ ⲉⲛⲁⲫⲫⲱϥ ⲛ̀ⲑⲉⲛⲉⲭⲓ ⲙ̀ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲛⲉⲙ ⲛⲉⲫⲉⲙⲙⲱⲛ ⲉⲧϩⲱⲟⲩ ϩⲱⲱⲥⲧⲉ ⲛ̀ⲧⲉⲫⲣⲁϫⲣⲉϫ ⲛ̀ⲛⲉⲫⲛⲁϫϩⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲫⲙ ⲟⲩϣ̀ⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲁⲏⲣ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲕⲱ̀ⲧⲉⲣⲱⲣⲡ ⲓⲏ̅ⲥ̅ ⲛⲉⲙ ⲛⲏ ⲉⲧⲉ ⲡⲟⲩⲕ.

60. ⲉⲫⲛⲁⲩ ⲇⲉ ⲉ̀ⲛⲁⲓ ⲛ̀ϫⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛⲓⲱⲧ ⲉⲛⲁϥⲃⲟⲧⲥ ⲡⲉ ⲅⲉⲛⲛⲉⲱⲥ ⲟⲩⲃⲉ ⲧⲡⲗⲁⲛⲏ ⲛ̀ⲧⲉϥⲡⲁⲛⲟⲩⲣⲅⲓⲁ ⲟⲩⲟϩ ⲉϥⲧⲁⲕⲟ ⲛ̀ⲧⲕⲁⲕⲟⲩⲣⲅⲓⲁ ⲛ̀ⲑⲙⲁⲑⲟⲩⲓ ⲙ̀ⲡⲉϥϕⲑⲟⲛⲟⲥ ⲛⲉⲙ ⲧⲡⲗⲉⲟⲛⲉⲝⲓⲁ ⲙ̀ⲡⲉϥϫⲟⲥ ⲉⲧϩⲱⲟⲩ ϧⲓⲧⲉⲛ ⲁⲙⲉⲧⲣⲉϥⲧ ⲧⲟⲧϥ ⲙ̀ⲡⲭ̅ⲥ̅ ⲁⲧϭⲛⲉ ⲧⲁϩⲛⲟ ϧⲉⲛ ⲡⲓⲥⲧⲁⲗⲓⲟⲛ ⲛ̀ⲧⲁⲣⲉⲧⲏ ⲙⲁⲗⲓⲥⲧⲁ ⲛⲉ ⲁⲫⲉⲣⲱⲙⲱ ⲡⲉ ⲛ̀ϭⲓⲇⲉ ⲛⲉⲙ ϩⲓⲛⲓ ⲉⲃⲏⲉ ⲧϫⲟⲙ ⲉⲧϫⲟⲣ ⲛ̀ⲧⲉ ⲁⲙⲉⲧⲣⲁⲙⲁⲁⲩ ⲙ̀ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲃⲟⲩⲁⲃ ⲉⲧⲙⲟⲡ ⲛ̀ϩⲏⲧϥ. ⲁⲫⲑⲁⲙⲓⲟ ⲛⲁϥ ⲛⲟⲩⲙⲱⲓⲧ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ϩⲁⲛⲱⲙⲓ ⲉⲧϫⲟⲣ ⲟⲩⲟϩ ⲉⲧⲁⲫⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲁⲓⲥⲁ ⲛⲉⲙ ϕⲁⲓ ⲉⲫⲟⲓ ⲛⲟⲩⲙⲁϩⲓ ⲛ̀ϣⲓⲛ ⲛⲉⲙ ⲟⲩⲙⲁϩⲓ ⲛⲟⲩⲟⲥⲑⲉⲛ ⲟⲩⲟϩ ⲁⲣⲉϣⲁⲛ ϕⲛⲟⲙⲟⲥ ⲛ̀ⲧⲫⲩⲥⲓⲥ (-ϫ̅ⲁ̅-) ϭⲓⲧϥ ⲛ̀ϫⲟⲛⲥ ⲛⲉϣⲁϥⲧ ⲛⲟⲩⲕⲟⲩϫⲓ ⲛ̀ⲛⲓⲙⲓ ⲛ̀ϩⲏⲧϥ ⲛ̀ⲧⲁⲓϩⲉ ⲁⲡⲗⲱⲥ ⲉⲫϩⲉⲙⲥⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲛⲉϩϥ

ⲉⲃⲟⲗ ⲥⲁⲧⲟⲧⲕ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲃⲏⲉ ⲧⲕⲁⲕⲓⲁ ⲛⲛⲏ ⲉⲧⲉⲣⲡⲓⲣⲁⲍⲓⲙ ⲇⲉⲛ ⲫⲁⲛⲫⲁⲛⲧⲁⲥⲓⲁ.

61. ⲉⲛⲁⲭⲱ ⲟⲩⲛ ⲛⲟⲩⲡⲁⲣⲁⲃⲟⲗⲏ ⲛⲁⲉ ⲡⲉⲛⲓⲱⲧ ⲡⲉ ⲛⲛⲓϩⲛⲟⲩ ⲉⲃⲏⲉ ⲧⲉⲙⲕⲣⲁⲧⲓⲁ ⲉⲕⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩⲟⲩⲣⲟ ⲁⲕⲫⲁⲛⲟⲩⲱϣ ⲉϭⲓ ⲛⲟⲩⲡⲟⲗⲓⲥ ⲫⲁⲕⲧⲁϩⲙⲟ ⲛⲛⲉⲥⲙⲁ ⲛⲥⲉⲕ ⲙⲱⲟⲩ ⲛ̀ϣⲟⲣⲡ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲫⲱⲗ ⲙⲛⲉⲥⲇⲣⲏⲟⲩⲓ ⲁⲩⲫⲁⲛϩⲟϫⲉⲉⲕ ⲁⲉ ⲇⲁ ⲡⲓϩⲕⲟ ⲛⲉⲙ ⲡⲓⲏⲃⲓ ⲛⲁⲉ ⲛⲏ ⲉⲧⲱⲟⲡ ⲛ̀ⲇⲏⲧⲥ ⲫⲁⲩⲇⲛⲉϫⲱⲟⲩ ⲛⲁⲕ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲫⲱⲡⲓ ⲛ̀ⲑ̅ⲥ̅ ⲉ̀ⲇⲣⲏⲓ ⲉϫⲱⲟⲩ. ⲫⲁⲓ ϩⲱⲕ ⲡⲉ ⲙ̀ⲫⲣⲏⲧ ⲙ̀ⲡⲓⲙⲟⲩⲛⲁϫⲟⲥ ⲁⲕⲫⲁⲛⲧ ϫⲁⲗⲓⲙⲟⲩⲥ ⲛ̀ⲧϩⲟⲣⲙⲏ ⲛ̀ⲧⲙⲉⲧⲗⲁⲇⲏⲧⲕ ⲇⲉⲛ ⲧⲉⲙⲕⲣⲁⲧⲓⲁ ⲛⲛⲓϫⲓⲙⲟⲩⲱⲙ ⲉⲧⲉⲣⲡⲟⲗⲓⲧⲉⲩⲉⲥⲑⲉ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲙⲁⲓ ⲇⲁⲥϥ ⲁⲩⲱⲙⲱⲥⲧⲓⲕⲱⲥ ⲁⲟⲣⲁⲧⲟⲥ ⲙⲁⲗⲗⲟⲛ ⲁⲉ ⲉⲃⲟⲗ ϩⲁ ⲛ̀ⲇⲏⲑⲁⲓ ⲛ̀ⲧⲉⲡⲓⲟⲩⲙⲓⲁ ⲛⲛⲓϩⲩⲗⲏ ⲛⲱⲗϥ ⲉⲧⲁⲣⲉϩ ⲉⲣⲟϥ ⲙⲁⲗⲓⲥⲧⲁ ⲉ̀ⲧⲡⲁⲣⲣⲏⲥⲓⲁ ⲇⲛⲁⲉⲣ ⲥ̅ⲉ̅ ⲉ̀ⲧⲕⲁⲕⲓⲁ ⲟⲩⲟϩ ⲇⲛⲁⲧⲁⲕⲟ ⲙ̀ⲡⲁⲑⲟⲥ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲁⲕⲱⲛ ⲉⲃⲟⲗ ⲛ̀ⲇⲏⲧⲕ ⲇⲉⲛ ⲟⲩⲙ̀ⲧⲟⲛ.

62. ⲛ̀ⲑⲟⲟⲩ ⲁⲉ ⲟⲛ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲉ̀ⲙⲁⲣⲱⲟⲩⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲣⲉϣⲁⲛ ⲛⲉⲛⲡⲟⲗⲉⲙⲟⲥ ⲛ̀ⲛⲉⲛⲡⲁⲑⲟⲥ ⲙ̀ⲡⲓϫⲁⲓ ⲉⲩϫⲱϫ ⲟⲩⲁⲓ ⲇⲉⲛ ⲛⲓⲃⲛⲏⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲧ ⲛⲟⲩⲉⲩⲭⲏ ⲉ̀ϫⲱϥ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲛⲁϥⲕⲏⲛ ⲥⲁⲧⲟⲧⲕ ⲡⲉ ⲇⲉⲛ ⲡⲓⲥⲟⲛ (-ⲍ̅ⲃ̅-) ⲛⲁⲉ ⲡⲓϣⲱⲡⲓ ⲉϥⲧⲁⲗϭⲟ ⲛⲛⲓⲉⲛⲉⲣⲅⲓⲁ ⲉⲧⲣⲱⲟⲩ ⲇⲉⲛ ⲛⲓⲃⲛⲏⲟⲩ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲙⲁⲓⲇⲁⲥϥ ⲉⲫϯ ⲛ̀ⲧⲟⲧⲕ ⲛⲉⲙⲙⲟⲩ ⲧⲏⲣⲟⲩ ⲅⲓⲧⲉⲛ ⲧⲉⲛⲉⲣⲅⲓⲁ ⲙ̀ⲡⲓⲡⲛⲁ̅ ⲉⲃⲟⲩⲁⲃ ⲉⲧⲱⲟⲡ ⲛ̀ⲇⲏⲣⲏⲓ ⲛ̀ⲇⲏⲧⲕ.

63. ⲁⲩϫⲟⲥ ⲟⲛ ⲉⲃⲏⲧⲕ ⲱ ⲛⲁⲙⲉⲛⲣⲁϯ ⲛⲑⲟⲟⲩ ⲡⲉⲛⲡⲁⲛⲁⲩⲓⲟⲥ ⲛⲓⲱⲧ ⲭⲉ ⲉⲧⲁⲫⲉⲗ ⲅⲁⲛⲕⲟⲩϫⲓ ⲛⲓⲃⲓⲣ ⲉ̀ϫⲙⲓ ⲛⲟⲩⲥⲟⲡ ⲉⲃⲣⲉⲫϫⲕⲱⲟⲩ ⲇⲁ ⲅⲁⲛⲕⲟⲩϫⲓ ⲛⲱⲓⲕ ⲛⲁⲩ ⲙⲁⲗⲓⲥⲧⲁ ⲧϫⲣⲓⲁ ⲙ̀ⲡⲓⲥⲱⲙⲁ ⲉⲧⲁⲫϫⲕⲱⲟⲩ ⲁⲉ ⲟⲩⲟϩ ⲉⲧⲁⲫⲙⲟⲩ ⲛ̀ⲧⲃⲁⲓⲣⲓ ⲛ̀ⲧⲱⲟⲩ ⲛⲱⲓⲕ ⲉⲃⲟⲗ ⲇⲉⲛ ⲧⲧⲓⲙⲏ ⲛ̀ⲧⲉ ⲛⲓⲃⲓⲣ.

ⲉⲧⲓ ⲉⲫⲥⲟⲃⲧ ⲙ̀ⲙⲟⲩ ⲛⲁⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲣⲉⲫⲙⲟⲩⲓ ⲉ̀ⲡϣⲁⲫⲉ ⲁⲥⲓ ⲉⲥⲙⲟⲩⲓ ⲇⲉⲛ ⲡⲓⲇⲓⲣ ⲛⲁⲉ ⲟⲩⲇⲉⲗⲗⲟ ⲛ̀ⲥⲉⲓⲙⲓ ⲟⲩⲟϩ ⲛⲉ ⲟⲩϫⲏⲣⲁ ⲧⲉ ⲛ̀ϩⲏⲕⲓ ⲟⲩⲟϩ ⲛⲁⲫⲙⲟⲩⲗ ⲛⲥⲱⲥ ⲡⲉ ⲛⲁⲉ ⲟⲩⲃⲉⲗⲗⲉ ⲉⲥϭⲓ ⲙⲱⲓⲧ ⲇⲁϫⲱϥ ⲟⲩⲟϩ ϥⲁⲓ ⲛⲉ ⲡⲉⲥⲱϯⲣ ⲉⲁⲥϫⲫⲟϥ ⲙ̀ⲡⲁⲓⲣⲏⲧ. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲫⲧ

ⲛⲉϩⲏⲛⲉ ⲛⲱⲟⲩ ⲉⲩⲙⲟⲩⲓ ⲁϥⲥⲱⲧⲉⲙ ⲉⲡⲓⲕⲟⲩⲓ ⲙ̀ⲡⲉⲗⲗⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲧⲉϥⲙⲁⲩ ϫⲉ ⲫ† ⲑⲉⲱ ⲟⲩⲱⲓⲕ ⲉⲣⲟⲛ ⲙ̀ⲫⲟⲟⲩ ⲉⲃⲣⲉⲡⲟⲩⲟⲙϥ ⲱ ⲧⲁⲙⲁⲩ. ⲧⲉϥⲙⲁⲩ ⲇⲉ ⲁⲥϥⲓⲇⲟⲙ ⲟⲩⲟⲩ ⲁⲥⲣⲓⲙⲓ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲡ̅ⲥ̅ ⲉϥⲉⲛⲁⲩ ⲟⲩⲟⲩ ⲙ̀ⲧⲉϥⲱⲉⲛϩⲏⲧ ϩⲁⲣⲟⲛ ⲡⲁⲱⲏⲣⲓ ϩⲓⲧⲉⲛ ⲧⲉϥⲙⲉⲧⲫⲁⲓⲣⲱⲟⲩⲱ.

ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲉⲃⲟⲩⲁⲃ ⲙ̀ⲫⲱⲥⲧⲏⲣ ⲟⲩⲟⲩ ⲙ̀ⲡⲛ̅ⲁ̅ⲧⲟⲫⲟⲣⲟⲥ ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ ⲙ̀ⲧⲟⲧϥ ⲙ̀ⲡⲓⲕⲟⲩⲓ ⲙ̀ⲙⲁϩ (-ⲍ̅-) ⲛⲉⲙ ⲧⲉϥⲙⲁⲩ ⲁⲩⲕⲓⲙ ⲉⲣⲟϥ ⲛ̀ϫⲉ ⲛⲓⲥⲡⲁⲗⲁϫⲛⲟⲛ (*sic*) ⲙ̀ⲧⲉ ⲛⲓⲙⲉⲧⲱⲉⲛϩⲏⲧ ⲙ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲉⲧⲙⲟⲛ ⲛ̀ϩⲏⲧϥ ⲁϥⲙⲟⲩⲧ ⲟⲩⲃⲉ ϯⲥⲩⲛⲓ ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲁⲙⲏⲛ ⲉⲙⲛⲁⲓ.

ⲉⲧⲁⲥⲓ ⲇⲉ ⲡⲉϫⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲁⲥ ϫⲉ ⲁⲣⲏⲟⲩ ⲧⲉⲉⲣϫⲣⲓⲁ ⲛ̀ⲛⲁⲓⲕⲟⲩⲓ ⲛ̀ⲱⲟⲓⲕ ⲧⲁⲙⲁⲩ. ⲛ̀ⲑⲟⲥ ⲇⲉ ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ ⲥⲉ ⲧⲟⲛⲱ ⲡⲁⲓⲱⲧ. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲉⲃⲟⲩⲁⲃ ⲕⲱⲥ ⲉⲩⲕⲓⲙ ⲉⲣⲟϥ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲫⲁⲓⲣⲱⲟⲩⲱ ⲉⲇⲟⲩⲛ ⲉⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲩ ⲛⲁϥⲓⲣⲓ ⲡⲉ ⲙ̀ⲡⲉϥⲱⲓⲃ ⲙ̀ⲙⲟⲓ ⲙ̀ⲙⲟⲓ ⲉⲃⲏⲉ ⲡⲟⲩϫⲁⲓ ⲛ̀ϫⲁⲛⲕⲉϫⲱⲟⲩⲛⲓ ⲁϥϯ ⲛ̀ⲧⲃⲁⲓⲣⲓ ⲛ̀ⲧⲱⲟⲩ ⲛⲱⲟⲓⲕ ⲛ̀ⲧⲟϯⲥⲩⲛⲓ ⲉⲩⲉⲣⲅⲉⲗⲡⲓⲥ ⲛ̀ⲑⲟⲟⲩ ⲉϕⲏ ⲉⲧⲟⲛϩ ⲛ̀ϩⲏⲧϥ ⲡ̅ⲭ̅ⲥ̅ ⲟⲩⲟⲩ ⲉⲧⲥⲁϩⲛⲓ ⲛⲁϥ ⲇⲉⲛ ⲡⲓⲙⲉⲣⲟⲥ ⲃ̅.

ϯⲥⲩⲛⲓ ⲇⲉ ⲉⲧⲁⲥⲣⲓ ⲛ̀ⲛⲓⲱⲓⲕ ⲇⲉⲛ ⲟⲩⲣⲁⲛⲓ ⲛⲉⲙ ⲟⲩⲙⲉⲡⲉϩⲙⲟⲧ ϰⲁⲧⲁ ⲟⲩⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲇⲉ ⲥⲱⲥ ⲉⲩⲕⲓⲙ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲥⲓⲧⲉⲛ ⲫ† ⲁⲥⲙⲟⲥ ⲉⲃⲟⲗ ⲇⲉⲛ ⲟⲩⲛⲓⲙ† ⲛ̀ⲛⲁϩⲧ ⲛ̀ϫⲉ ϯⲥⲩⲛⲓ ⲡⲉϫⲁⲥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ϫⲉ ⲡⲁⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ †ⲛⲁⲩ ⲉⲣⲟⲕ ϫⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲁⲓⲟⲥ ⲛ̀ⲧⲉ ⲫ† ⲟⲩⲟⲩ ⲡⲁⲓⲕⲟⲩⲓ ⲛ̀ⲱⲙⲛⲓ ⲉⲧⲉⲕⲛⲁⲩ ⲉⲣⲟⲓ ⲡⲁⲱⲏⲣⲓ ⲡⲉ ⲉⲁⲓϫ̀ⲫⲟⲓ ⲙ̀ⲡⲁⲓⲣⲛ† †ⲧⲥⲟ ⲉⲧⲉⲕⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲛ̀ⲧⲉⲕϫⲱ ⲛ̀ⲛⲉⲕϫⲓϧ ⲉⲃⲟⲩⲁⲃ ⲉϫⲉⲛ ⲛⲉⲧⲃⲁⲗ ⲛ̀ⲧⲉⲧⲣⲓ ⲉⲃⲟⲗ ⲇⲉⲛ ⲡⲉⲕϣⲟⲟⲡ.

ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲉⲃⲟⲩⲁⲃ ⲉⲧⲁⲣⲉϥⲁⲓ ⲛ̀ⲛⲉⲧⲃⲁⲗ ⲉ̀ϯⲙⲟⲓ ⲉ̀ϯⲫⲉ ⲁⲣⲣⲓⲃⲁⲍⲉⲓⲛ ⲇⲉⲛ ⲟⲩⲍⲏⲧ ⲉⲙⲛⲉⲩ ⲙ̀ⲙⲉⲧⲱⲉⲛϩⲏⲧ ⲟⲩⲟⲩ ⲡⲉϫⲁϥ (-ⲍ̅-) ϫⲉ ⲡ̅ⲭ̅ⲥ̅ ⲫ† ⲛ̀ϫⲟⲣⲏⲟⲥ ⲛ̀ⲁⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ⲫⲛⲏⲃ ⲛⲛⲏ ⲉⲧⲙⲟⲛ ⲧⲏⲣⲟⲩ ⲓⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲛ̀ⲑⲟⲕ ⲛ̀ⲥⲁϥ ⲛ̀ⲑⲟⲕ ⲙ̀ⲫⲟⲟⲩ ⲟⲛ ⲡⲉ ⲛ̀ⲑⲟⲕ ⲟⲛ ⲡⲉ ⲱⲁ ⲛⲓⲉⲛⲉⲥ ⲉⲧⲉ ⲙ̀ⲙⲟⲛⲟⲧⲟⲛ ϫⲱⲕ ⲇⲉⲛ ⲡϫⲓⲛⲉ̀ⲣⲉⲕⲉⲣϫⲁⲣⲓⲍⲉⲥⲑⲉ ⲅⲁⲣ ⲡ̅ⲥ̅ ⲙ̀ⲡⲓⲛⲁⲩ ⲙ̀ⲧⲟⲟⲩ ⲙ̀ⲡⲓⲃⲉⲗⲗⲉ ⲙ̀ⲙⲓⲥⲓ ⲇⲉⲛ ϯⲍⲟⲣⲙⲁ ⲙ̀ⲡⲉⲕⲱⲙ ⲉⲧⲁϩⲙⲟⲩ ⲟⲩⲟⲩ ⲉⲧⲁϩⲛⲕ ⲉⲣⲟⲟⲩ ⲇⲉⲛ ⲡⲓⲛⲁⲓ ⲛⲑⲟⲕ ⲟⲛ

ⲧⲛⲟⲩ ⲡ̅ⲭ̅ⲥ̅ ⲫⲧ ⲙⲁⲣⲉⲫⲱⲟⲡⲓ ⲉⲫⲭⲛⲕ ⲉⲃⲟⲗ ⲉϩⲣⲏⲓ ⲉϫⲱⲛ ⲛ̀ⲭⲉ ⲡ̀ⲧⲙⲁⲩ ⲙ̀ⲡⲉⲕⲟⲩⲱⲱ ⲉⲃⲟⲩⲁⲃ ϩⲉⲛ ⲁⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲟⲩⲥⲱⲧ ⲙ̀ⲡⲉⲕⲡⲗⲁⲥⲙⲁ ⲭⲉ ⲡⲓⲱⲟⲩ ⲫⲱⲕ ⲡⲉ ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲃⲟⲩⲁⲃ ⲱⲁ ⲛⲓⲉⲛⲉⲥ ⲛ̀ⲧⲉ ⲛⲓⲉⲛⲉⲥ ⲁⲙⲏⲛ.

ⲉⲧⲁⲫϫⲱ ϩⲉ ⲙ̀ⲡⲓⲁⲙⲏⲛ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲫⲣⲓ ⲛⲉⲫϫⲓⲭ ⲉϫⲉⲛ ⲛⲉⲛⲃⲁⲗ ⲙ̀ⲡⲓⲃⲉⲗⲗⲉ ⲟⲩⲟⲉ ⲁⲫⲉⲣⲉ̀ⲫⲣⲁⲣⲓⲍⲓⲛ ⲙ̀ⲙⲟⲟⲩ ϩⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲭ̅ⲥ̅. ⲥⲁⲧⲟⲧⲫ ϩⲉ ϩⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲁⲫⲛⲁⲩ ⲙ̀ⲙⲟⲟⲩ ⲛ̀ⲭⲉ ⲡⲓⲃⲉⲗⲗⲉ ⲉⲃⲟⲗ ϩⲉ ϩⲉⲛ ⲡⲓⲣⲁⲱⲙⲓ ⲛⲉⲙ ⲧⲱ̀ϥⲛⲓ ⲉⲧⲁⲥⲱⲟⲡⲓ ⲁ ⲧⲉϥⲙⲁⲩ ⲉⲙ ⲟⲩⲛⲓⲙⲧ ⲛ̀ϩⲣⲱⲟⲩ ⲉⲃⲟⲗ ⲉⲥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ϫⲉⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ⲭⲉ ⲡ̅ⲥ̅ⲥ̅ ⲫⲧ ⲙ̀ⲡⲁⲓϩⲉⲗⲗⲟ ⲙ̀ⲙⲟⲩⲛⲁⲭⲟⲥ ⲉⲃⲟⲩⲁⲃ ⲟⲩⲟⲉ ⲉⲃⲟⲗ ⲅⲓⲧⲉⲛ ⲧⲉⲥϫⲙⲏ ⲁ ⲟⲩⲙⲏⲩ ⲉⲣϩⲏⲧⲥ ⲛ̀ϩⲱⲟⲩⲧ ⲉϫⲉⲛ ⲧⲑⲉⲟⲣⲓⲁ. ϩⲉⲛ ⲛⲁⲓ ⲁ ⲡⲉⲛⲓⲱⲧ ⲉⲣⲁⲛⲁⲭⲱⲣⲓⲛ ⲉⲃⲟⲗ ⲥⲁ ⲕⲉ ⲥⲁ ⲉⲫⲫⲏⲧ ⲉⲃⲟⲗ ϩⲁ ⲡ̀ⲱⲟⲩ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲟⲩⲟⲉ ⲁⲫⲉⲣⲁⲑⲟⲩⲱⲙⲥ ⲉⲃⲟⲗ ⲉⲫⲅⲓⲙⲓⲱⲓⲧ ϩⲁϫⲱⲕ ⲛ̀ⲭⲉ ⲡ̅ⲭ̅ⲥ̅.

64. ⲉⲛⲁⲫⲉⲣⲡⲣⲟⲧⲣⲉⲡⲓⲛ ϩⲉ ⲟⲛ ⲡⲉ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ (-ⲍ̅ⲉ-) ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲃⲣⲟⲩⲁⲣⲉⲥ ⲉⲣⲱⲟⲩ ⲉⲃⲟⲗ ⲅⲁ ⲛⲟⲃⲓ ⲛⲓⲃⲉⲛ ⲙⲁⲗⲓⲥⲧⲁ ϩⲉ ⲛ̀ⲅⲟⲩⲟ̀ ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ ⲛⲉⲙ ⲧⲙⲉⲧⲣⲉϥⲧⲅⲁⲡ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲛⲁⲓⲣⲓ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲛ̀ⲱⲉⲙⲙⲟ ⲉϥⲧ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲧⲡⲟⲣⲛⲓⲁ ⲛⲉⲙ ⲧⲙⲉⲧⲱⲁⲙⲱⲉ ⲓⲁⲱⲗⲟⲛ ⲟⲩⲟⲉ ⲉⲫⲅⲓⲛⲓ ⲛ̀ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲛ̀ⲭⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲃⲟⲩⲁⲃ ⲱⲁⲭⲟⲥ ⲭⲉ ⲛⲏ ⲉⲧⲓⲣⲓ ⲛ̀ⲛⲁⲓ ⲙ̀ⲡⲁⲓⲣⲏⲧ ⲧⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲫⲧ ⲥⲉⲛⲁⲉⲣⲕ̀ⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲙ̀ⲙⲟⲥ ⲁⲛ. ⲟⲩⲟⲉ ⲉⲃⲏⲉ ⲛⲁⲓ ⲛⲁⲫⲭⲱ ⲛ̀ⲟⲩⲡⲁⲣⲁⲃⲟⲗⲏ ⲛⲁⲛ ⲟⲛ ⲭⲉ ⲛⲉ ⲟⲩⲟⲛ ⲛ̀ⲧⲉ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲅⲛⲕⲓ ⲛ̀ⲥ̀ⲅⲓⲙⲓ ⲃ̅ⲧ ⲟⲩⲟⲉ ⲛⲁⲩⲃⲏⲱ ⲡⲉ ⲛ̀ⲧⲃ̅ⲧ ⲁⲧⲅⲛⲉ ⲅⲉⲃⲥⲱ ⲉⲃⲏⲉ ⲧⲟⲩⲙⲉⲧⲅⲛⲕⲓ. ⲟⲩⲟⲉ ⲉⲧⲁ ⲟⲩⲉ̀ⲅⲟⲟⲩ ⲛ̀ⲱⲁⲓ ⲱⲱⲡⲓ ⲛ̀ⲧⲉ ⲟⲩⲧⲟⲡⲟⲥ ⲛⲁⲩⲧⲅⲟ ⲉⲡⲟⲩⲅⲁⲓ ⲅⲓⲛⲁ ⲛ̀ⲧⲉⲫⲟⲗⲟⲩ ⲉⲧⲁⲛⲧⲉⲗⲉⲥ ⲅⲱⲟⲩ ⲛ̀ⲧⲟⲩⲛⲁⲩ ⲉⲛⲏ ⲉⲧⲱⲟⲡ ϩⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲙ̀ⲙⲁⲩ. ⲡⲟⲩⲅⲁⲓ ϩⲉ ⲉⲃⲏⲉ ⲡⲟⲩⲃⲱⲱ ⲉⲃⲟⲗ ⲁⲫⲑⲁⲙⲓⲟ̀ ⲛⲁϥ ⲛ̀ⲟⲩⲟⲛⲏⲃⲓ ⲉⲥⲟⲓ ⲛ̀ⲭⲟⲗⲭⲟⲗ ⲟⲩⲟⲉ ⲁⲫⲅⲓⲟⲩⲓ̀ ⲛ̀ⲧⲃ̅ⲧ ⲉⲡⲉⲥⲛⲧ ⲉⲣⲟⲥ ⲟⲩⲟⲉ ⲁⲫⲧⲁⲗⲱⲟⲩ ⲉⲟⲩⲭⲟⲓ ⲁⲫⲱ̀ϥⲛⲣ ⲛⲉⲙⲙⲟⲩ. ⲉⲧⲁⲩⲫⲟⲩ ϩⲉ ⲉⲡⲓⲧⲱⲙⲓ ⲁⲥⲓ ⲉⲧⲱⲱⲙⲓ ⲉⲃⲟⲗ ϩⲉⲛ ⲧⲟⲛⲏ ⲛ̀ⲭⲉ ⲟⲩⲓ̀ ⲉⲃⲟⲗ ⲛ̀ϩⲏⲧⲟⲩ ⲁⲥⲱⲉ ⲛⲁⲥ ⲉϫⲉⲛ

ⲧⲕⲟⲡⲣⲓⲁ ⲁⲥⲑⲱⲟⲩⲧ ⲛ̀ⲟⲩⲙⲏⲛ ⲛ̀ⲧⲱⲓⲥⲓ ⲉ̀ⲃⲟⲩⲛ ⲟⲩⲟⲉ ⲁⲥⲑⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩⲱ̀ⲑⲏⲛ ⲁⲥⲉⲱⲃⲥ ⲛ̀ⲛⲉⲥⲃⲱⲙ ⲟⲩⲟⲉ ⲁⲥⲱⲉ ⲛⲁⲥ ⲁⲥⲟⲉⲓ ⲉ̀ⲣⲁⲧⲥ ⲃⲁⲧⲉⲛ ⲡⲓⲙⲏⲛ̀ (-ⲍⲍ-) ⲁⲥⲛⲁⲩ ⲉ̀ⲛⲏ ⲉⲧⲱⲟⲡ ⲧⲏⲣⲟⲩ.

ⲧⲕⲉⲟⲩⲓ̀ ⲇⲉ ⲉⲱⲥ ⲁⲥⲭⲟⲩⲱⲧ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ ⲛⲓⲭⲟⲗ ⲉⲥⲛ̀ⲃⲣⲏⲓ ⲃⲉⲛ ⲧⲟⲛⲃⲓ ⲁⲥⲛⲁⲩ ⲉ̀ⲧⲉⲥⲱ̀ⲫⲉⲣⲓ ⲃⲉⲛ ⲟ̀ⲙⲏⲧ ⲙ̀ⲡⲓⲙⲏⲛ̀ ⲡⲉⲭⲁⲥ ⲙ̀ⲡⲉⲥⲉⲁⲓ ⲭⲉ ⲭⲛⲁⲩ ⲉ̀ⲧⲁⲓⲡⲟⲣⲙⲏ ⲁⲛ ⲛⲉⲙ ⲧⲉⲥⲙⲉⲧⲁⲧⲱ̀ⲫⲓⲧ ⲭⲉ ⲥ̀ⲱⲙⲡⲓ ⲁⲛ ⲉⲣⲉ ⲛⲁⲓ ⲫⲉⲗⲭⲓ ⲛ̀ⲉ̀ⲃⲱⲥ ⲧⲟⲓ ⲉⲓⲱⲧⲥ ⲉⲁⲥⲉⲣⲡⲱⲃⲱ ⲛ̀ⲧⲉⲁⲥⲭⲓⲙⲟⲥⲩⲛⲏ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲥ ⲛⲉⲙ ⲧⲉⲥⲙⲉⲧⲉⲃⲓⲏⲛ ⲉ̀ⲇⲣⲏⲓ ⲉ̀ⲧⲟⲛⲃⲓ ⲛ̀ⲭⲉ ⲧⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ⲉⲛⲥ̀ⲱⲟⲩⲱⲙⲥ ⲙ̀ⲙⲟⲥ ⲁⲛ ⲥⲟⲗⲱⲥ ⲉⲃⲏⲉ ⲧⲉⲥⲙⲉⲧⲉⲃⲓⲏⲛ ⲙ̀ⲡⲉⲙⲉⲟ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲉⲃⲏⲉ ⲡⲉⲥⲃⲱⲱ̀ ⲉ̀ⲃⲟⲗ ⲟⲩⲟⲉ ⲁⲥⲧⲥⲁⲡ ⲉ̀ⲧⲉⲥⲉⲣⲛⲟⲩ. ⲡⲉⲥⲥⲁⲓ ⲇⲉ ⲡⲉⲭⲁⲕ ⲛⲁⲥ ⲭⲉ ⲙⲁⲣⲉⲛ ⲉ̀ⲣⲟ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟ ⲟⲩⲟⲉ ⲁⲣⲓⲧⲙⲉⲩⲓ̀ ⲭⲉ ⲉⲣⲉⲟⲓ ⲛ̀ⲁⲩ ⲛ̀ⲣⲏⲧ. ⲑⲁⲓ ⲣⲱ ⲁⲥⲭⲓⲙⲓ ⲛ̀ⲅⲁⲛⲧⲱⲓⲥⲓ ⲁⲥⲅⲱⲃⲥ ⲙ̀ⲡⲉⲥⲃⲱⲱ̀ ⲓⲥ <ⲛ̀>ⲑⲉ ⲅⲱⲓ ⲧⲉⲱ̀ⲟⲩⲟⲛⲥ ⲁⲛ ⲣⲱ ⲅⲟⲗⲱⲥ ⲛⲁⲅⲣⲉⲛ ⲡ̀ⲅⲉ ⲛ̀ⲍⲁⲓ ⲛ̀ⲣⲱⲙⲓ ⲉⲃⲏⲉ ⲟⲩ ⲧⲉⲧⲅⲁⲡ ⲉ̀ⲧⲉⲥⲱⲙⲓ.

65. ⲫⲁⲓ ⲅⲱⲛ ⲡⲉⲭⲁⲕ ⲡⲉ ⲡⲉⲛⲣⲏⲧ ⲉⲛⲓⲣⲓ ⲙ̀ⲡⲱⲃⲱ ⲛ̀ⲛⲉⲛⲛⲟⲃⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲛ ⲟⲩⲟⲉ ⲉⲛⲧⲅⲁⲡ ⲉⲡⲉⲛⲥⲟⲛ.

66. ⲟⲙⲱⲥ ⲡⲉⲭⲁⲕ ⲉⲣⲉ ⲧⲙⲉⲧⲙⲁⲓⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲫⲧ ⲥⲟⲃⲧ ⲛⲁⲛ ⲃⲉⲛ ⲧⲉⲫⲁⲛⲟⲭⲏ ⲉ̀ⲫⲙⲱⲓⲧ ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲭⲁⲓ ⲅⲓⲧⲉⲛ ⲧⲉⲫⲭⲓⲛⲁⲟⲩⲱⲛ ⲛⲁⲛ ⲙ̀ⲫⲣⲟ ⲛ̀ⲧⲉ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲁⲛⲱⲁⲛⲟⲩⲱⲱ̀ ⲧⲉⲛⲛⲁⲛⲟⲅⲉⲙ.

67. ⲟⲩⲟⲉ ⲛⲁⲫⲭⲱ ⲟⲛ ⲛ̀ⲟⲩⲡⲁⲣⲁⲃⲟⲗⲏ ⲉⲃⲏⲉ ⲡⲁⲓⲅⲱⲃ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ (-ⲍⲍ-) ⲭⲉ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲟⲩⲥ̀ⲅⲓⲙⲓ ⲙ̀ⲡⲟⲣⲙⲏ ⲉⲣⲉ ⲟⲩⲟⲛ ⲛ̀ⲧⲁⲥ ⲙ̀ⲙⲁⲩ ⲛ̀ⲟⲩⲙⲏⲛ ⲛ̀ⲱ̀ⲫⲣ ⲛ̀ⲛⲱⲓⲕ ⲟⲩⲟⲉ ⲛ̀ⲧⲉⲫⲥⲓⲙⲓ ⲉ̀ⲭⲱⲥ ⲛ̀ⲭⲉ ⲟⲩⲟⲩⲣⲟ ⲟⲩⲟⲉ ⲛ̀ⲧⲉⲫⲛⲁⲩ ⲉ̀ⲣⲟⲥ ⲟⲩⲟⲉ ⲛ̀ⲧⲉⲫⲃⲓⲧⲥ ⲛⲁⲕ ⲉⲩⲥ̀ⲅⲓⲙⲓ ⲟⲩⲟⲉ ⲙ̀ⲡⲁⲣⲉ ϯⲍⲟⲩ ⲙ̀ⲡⲟⲩⲣⲟ ⲉⲣⲥⲩⲛⲭⲱⲣⲓⲛ ⲉ̀ⲭⲱ ⲛ̀ⲛⲓⲛⲱⲓⲕ ⲉ̀ⲇⲱⲱⲛⲧ ⲭⲉ ⲗⲟⲓⲡⲟⲛ ⲉⲡⲉⲥⲛⲓ ⲛ̀ⲕⲉⲥⲟⲩ ⲭⲉ ⲛ̀ⲛⲟⲩⲇⲟⲃⲟⲩ ⲁⲗⲗⲁ ⲉⲱⲁⲩⲥⲟⲕⲟⲩ ⲉⲓ ⲫⲟⲩⲉⲓ ⲙ̀ⲡⲉⲥⲛⲓ ⲛ̀ⲧⲟⲩⲉⲣⲙⲟⲩⲱⲓⲧⲥ ⲛⲁⲥ. ⲁⲥⲱⲁⲛⲥⲱⲧⲉⲙ ⲇⲉ ⲉ̀ⲣⲱⲟⲩ ⲅⲱⲥ ⲱⲁⲥⲫⲱⲧ ⲅⲱⲥ (sic) ⲉ̀ⲃⲟⲩⲛ ⲉⲡⲉⲥⲧⲁⲙⲓⲟⲛ ⲛ̀ⲧⲉⲥⲙⲁⲱⲫⲁⲙ

ⲙ̀ⲡⲉⲥⲣⲟ ⲉ̀ⲣⲱⲥ ⲉⲃⲏⲉ ⲧ̀ⲯⲟⲧ ⲙ̀ⲡⲉⲥⲯⲁⲓ ⲛⲉⲙ ⲡⲓⲱⲟⲩ ⲉⲧⲁⲥⲱⲁⲱⲙⲛⲓ ⲉ̀ⲣⲟⲕ ⲭⲉ ⲛ̀ⲛⲟⲩⲟⲩⲇ ⲛ̀ⲧⲟⲧⲥ ⲛ̀ⲕⲉⲥⲟⲡ.

68. ⲫⲁⲓ ⲯⲱⲕ ⲡⲉⲭⲁⲕ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩⲯⲩⲭⲏ ⲁⲥⲱⲁⲛⲭⲱ ⲛ̀ⲥⲱⲥ ⲛ̀ⲛⲉⲥⲃⲱⲗⲉⲃ ⲛ̀ⲧⲉⲥⲫⲱⲧ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲧⲟⲩⲃⲟ ⲛⲉⲙ ⲧ̀ⲥ̀ⲕⲉⲡⲏ ⲛ̀ⲧⲯⲉⲗⲡⲓⲥ ⲛ̀ⲧⲉ ⲫⲛⲁⲓ ⲙ̀ⲡⲉⲛⲛⲟⲩⲧ ⲭⲉ ⲱⲁⲣⲉ ⲧ̀ⲯⲟⲧ ⲛ̀ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲛⲉⲙ ⲫⲣⲁⲱⲓ ⲛ̀ⲛⲓⲁⲅⲁⲑⲟⲛ ⲛ̀ⲧⲉ ⲉ̀ⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ ⲱⲱⲡⲓ ⲛⲁⲥ ⲛ̀ⲛⲟⲙⲓ ⲧⲛⲟⲩ ⲛⲉⲙ ⲃⲟⲏⲑⲓⲁ ⲉ̀ⲡ̀ⲭⲓⲛⲛⲁⲯⲙⲉⲥ ⲛ̀ⲧⲟⲧⲟⲩ ⲛ̀ⲛⲓⲉⲛⲉⲣⲅⲓⲁ ⲉⲧⲯⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲡⲁⲑⲟⲥ ⲛ̀ⲧ̀ⲕⲁⲕⲓⲁ.

69. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲉ ⲟⲛ ⲉⲣⲉ ⲛⲓⲟ̀ⲛⲛⲟⲩ ⲟⲩⲱⲙ ⲙ̀ⲙⲟⲩⲥⲟⲡ ⲇⲉⲛ ⲟⲩⲁⲅⲁⲡⲏ ⲉⲑⲯⲉⲙⲥⲓ ⲯⲱⲕ ⲛⲉⲙⲙⲟⲩ ⲡⲉ ⲇⲉⲛ ⲧ̀ⲫⲟⲣⲙⲓ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ (-ⲯⲏ-) ⲁⲫⲛⲁⲩ ⲉⲟⲩⲥⲟⲛ ⲉⲑⲥⲱⲃⲓ ⲉⲑⲟⲩⲱⲙ ⲉⲓ ⲧ̀ⲫⲟⲣⲙⲓ ⲟⲩⲟⲇ ⲁⲑⲣⲓⲙⲓ ⲛ̀ⲭⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲑⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲯⲁⲣⲁ ⲉⲣⲉ ⲫⲙⲉⲩⲓ ⲙ̀ⲡⲁⲓⲥⲟⲛ ⲛ̀ⲏⲱⲛ ⲉⲛⲉ ⲡⲉⲧⲥ̀ⲱⲡ ⲉ̀ⲣⲟⲕ ⲡⲉ ⲙⲁⲗⲗⲟⲛ ⲉ̀ⲣⲓⲙⲓ ⲟⲩⲟⲇ ⲉⲑⲓⲁⲯⲟⲙ ⲇⲉⲛ ⲟⲩⲱⲉⲡⲥ̀ⲙⲟⲧ ⲭⲉ ⲁⲫⲟⲩⲉⲙ ⲟⲩⲁⲅⲁⲡⲏ.

70. ⲛ̀ⲕⲉⲉⲯⲟⲟⲩ ⲁⲉ ⲟⲛ ⲉⲫⲟⲩⲱⲙ ⲯⲓ ⲧ̀ⲧⲣⲁⲡⲉⲍⲁ ⲛⲉⲙ ⲯⲁⲛⲙⲏⲙ ⲙ̀ⲙⲟⲩⲛⲁⲭⲟⲥ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲩⲱⲱⲣⲡ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲡⲓⲡⲛ̄ⲁ ⲟⲩⲟⲇ ⲁⲫⲛⲁⲩ ⲉⲟⲩⲇⲓⲁⲫⲟⲣⲁ ⲙ̀ⲡⲁⲓⲣⲏⲧ ⲇⲉⲛ ⲡⲓⲥⲛⲟⲩ ⲉⲧⲟⲩⲱⲙ. ⲯⲁⲛⲟⲩⲟⲛ ⲛ̀ⲇⲏⲧⲟⲩ ⲉⲧⲟⲩⲉⲙ ⲉⲃⲓⲱ ⲯⲁⲛⲟⲩⲟⲛ ⲛ̀ⲯⲏⲧⲟⲩ ⲉⲧⲟⲩⲉⲙ ⲱⲓⲕ ⲯⲁⲛⲕⲉⲟⲩⲟⲛ ⲉⲧⲟⲩⲉⲙ ⲕⲁⲯⲓ.

ⲡⲉⲛⲓⲱⲧ ⲁⲉ ⲉⲫⲧⲟⲙⲧ ⲉ̀ⲭⲉⲛ ⲡⲁⲓⲙⲓⲥⲑⲏⲣⲓⲟⲛ ⲁ ⲟⲩⲥ̀ⲙⲏ ⲱⲱⲡⲓ ⲯⲁⲣⲟⲕ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲧ̀ⲫⲉ ⲉⲥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲙⲏ ⲉⲃⲟⲩⲉⲙ ⲉⲃⲓⲱ ⲛⲁⲓ ⲛⲉ ⲙⲏ ⲉⲃⲟⲩⲙⲙⲟ ⲇⲉⲛ ⲟⲩⲯⲟⲩ ⲛⲉⲙ ⲟⲩⲥ̀ⲃⲉⲣⲧⲉⲣ ⲛⲉⲙ ⲟⲩⲣⲁⲱⲓ ⲙ̀ⲡⲛ̄ⲁⲧⲓⲕⲟⲛ ⲉⲩⲧⲱⲃⲯ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲁⲃⲟⲗⲟⲩⲛⲕ ⲉⲣⲉ ⲛⲟⲩⲡⲟⲗⲓⲧⲉⲩⲙⲁ ⲇⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ ⲉⲣⲉ ⲧⲟⲩⲧ̀ⲣⲟⲥⲉⲩⲭⲏ ⲛⲏⲟⲩ ⲉ̀ⲡⲱⲱⲙ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲟⲩⲥ̀ⲃⲟⲓⲛⲟⲩⲁⲓ ⲉⲑⲙⲛⲧ ⲛⲁϥ ⲉⲃⲏⲉ ⲫⲁⲓ ⲉⲧⲟⲩⲉⲙ ⲉⲃⲓⲱ. ⲙⲏ ⲁⲉ ⲉⲃⲟⲩⲉⲙ ⲱⲓⲕ ⲛⲁⲓ ⲛⲉ ⲙⲏ ⲉⲃⲟⲩⲙⲙⲟ ⲇⲉⲛ ⲟⲩⲱⲉⲡⲥ̀ⲙⲟⲧ ⲉⲧⲧⲟⲟⲩ ⲙ̀ⲫⲧ ⲉ̀ⲯⲣⲏ ⲉ̀ⲭⲉⲛ ⲡⲉⲫⲛⲓⲱⲧ ⲛ̀ⲉⲣⲧⲁⲥⲓⲁ ⲛⲉⲙ ⲧⲉⲫⲗⲱⲣⲉⲁ ⲉⲧⲁⲫⲥⲉⲃⲧⲱⲧⲥ ⲛⲱⲟⲩ. (-ⲯⲟ-) ⲙⲏ ⲁⲉ ⲯⲱⲟⲩ ⲉⲃⲟⲩⲉⲙ

ⲕⲁⲅⲓ ⲛⲁⲓ ⲛⲉ ⲙⲏ ⲉⲑⲟⲩⲱⲙ ϩⲉⲛ ⲟⲩϫⲣⲉⲙⲣⲉⲙ ⲉⲩϫⲉⲙ ⲁⲣⲓⲕⲓ ⲟⲩⲟⲉ ⲉⲩⲉⲣⲕⲁⲧⲁⲗⲁⲗⲓⲛ ⲉⲩⲧϩⲁⲡ ϫⲉ ϕⲁⲓ ⲅⲱⲟⲩ ⲓⲉ ϕⲁⲓ ⲛⲁⲛⲉⲕ. ⲥⲉⲣϩⲣⲉⲡⲓ ⲁⲛ ⲙⲡⲁⲓⲣⲏⲧ ⲉⲙⲉⲩⲓ ⲉⲛⲁⲓ ⲓⲉ ⲉⲥⲁϫⲓ ⲉⲛⲁⲓ ⲉⲡⲧⲏⲣⲟ ⲁⲗⲗⲁ ⲙⲁⲗⲗⲟⲛ ϕⲏ ⲉⲧⲥⲟⲧⲡ ⲛ̀ⲅⲟⲩⲟ̀ ⲡⲉ ϕⲁⲓ ⲉ̀ⲧⲱⲟⲩ ⲙ̀ⲙⲁⲧ ⲟⲩⲟⲉ ⲉ̀ⲥⲙⲟⲩ ⲉ̀ⲣⲟⲟ ⲇⲉⲛ ⲟⲩⲉⲩϫⲁⲣⲓⲥⲧⲓⲁ ⲉⲥⲟⲩ ⲉⲛϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲟⲩⲁⲅⲥⲁⲅⲛⲓ ⲙ̀ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉ ⲓⲧⲉ ⲉⲣⲉⲧⲉⲛⲟⲩⲱⲙ ⲓⲧⲉ ⲉⲣⲉⲧⲉⲛⲥⲱ ⲓⲧⲉ ⲉⲣⲉⲧⲉⲛⲓⲣⲓ ⲛ̀ⲕⲉⲅⲱⲃ ⲕⲉⲅⲱⲃ ⲅⲱⲃ ⲛⲓⲃⲉⲛ ⲁⲣⲓⲧⲟⲩ ⲉ̀ⲡⲧⲱⲟⲩ ⲙ̀ⲙⲁⲧ.

71. ⲡⲓⲛⲓⲱϯ ⲙⲉⲛ ⲟⲩⲛ ⲛ̀ⲇⲓⲁ̀ⲕⲣⲓⲧⲓⲕⲟⲥ ⲟⲩⲟⲉ ⲛ̀ⲥⲟϕⲟⲥ ⲉ̀ⲡⲓⲅⲟⲩⲟ̀ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲡⲟⲓⲙⲏⲛ ϕⲏ ⲉⲧⲁϥⲱⲙⲡⲓ ⲛ̀ⲟⲩⲡⲁⲩⲗⲟⲥ ⲙ̀ⲙⲉⲣⲓ ⲇⲉⲛ ⲧⲉϥⲧⲉⲛⲉⲁ̀ ϕⲏ ⲉⲧⲉ ⲅⲉⲛ ⲧⲉϥⲥⲟϕⲓⲁ ⲙ̀ⲙⲏ ⲙⲁⲗⲓⲥⲧⲁ ⲁⲣⲓⲥⲧⲟⲣⲓⲛ ⲛⲅⲁⲛⲛⲓⲱϯ ⲛ̀ⲕⲁⲑⲟⲣⲑⲱⲙⲁ ⲉⲧⲟⲩ ⲛ̀ⲧⲉ ⲅⲁⲛⲛⲏⲱ ⲙ̀ⲫⲱⲥⲧⲏⲣ ⲇⲉⲛ ⲛⲉⲛⲓⲟϯ ⲉϥⲉⲣⲇⲓⲁⲕⲟⲛⲓⲛ ⲛ̀ⲛⲓⲉ̀ⲃⲏⲟⲩⲓ ⲙ̀ⲡⲁⲣⲁⲗⲟⲅⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲱⲟⲡ ⲇⲉⲛ ⲛⲉⲛⲓⲟϯ ⲉⲟⲩⲅⲏⲩ ⲛ̀ⲛⲉⲛⲯⲩⲭⲏ ⲛ̀ⲑⲟⲩ ϫⲉ ⲣⲱ ⲟⲛ ⲡⲓⲥⲟϕⲟⲥ ⲁⲗⲏⲑⲱⲥ ⲟⲩⲟⲉ ⲙ̀ⲡⲁⲡⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲡⲟⲓⲙⲏⲛ ⲁϥⲥ̀ⲇⲉ ⲛ̀ⲅⲁⲛⲛⲏⲱ ⲛ̀ⲕⲁⲑⲟⲣⲑⲱⲙⲁ ⲛ̀ⲧⲉ ϕⲏ ⲉⲧⲉ ϕⲱⲛ ⲛ̀ⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ.

ⲙⲁⲗⲓⲥⲧⲁ ⲉϥⲧⲁⲙⲟ ⲙ̀ⲙⲟⲛ ⲣⲏⲧⲟⲥ ⲇⲉⲛ ⲛⲏ ⲉⲧⲁϥϫⲟⲧⲟⲩ ⲉⲑⲃⲏⲧϥ ϫⲉ ⲁϥⲧⲁϫⲣⲟϥ <ⲕⲓⲣⲓⲕⲱⲥ> [ⲕⲩⲣⲓⲁⲕⲱⲥ] ⲇⲉⲛ ⲧⲣⲉⲍⲓⲥ ⲛ̀ⲧⲙⲉⲧⲧⲉⲗⲓⲟⲥ (–ō–) ⲅⲱⲥ ⲱⲛⲣⲓ ⲛ̀ⲛⲟⲩⲧ ⲕⲁⲧⲁ ⲟⲩⲉ̀ⲙⲟⲧ ⲉⲩⲧⲁⲟⲩⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ⲟⲩⲕⲁⲣⲡⲟⲥ ⲛ̀ⲟⲩϫⲁⲓ ⲛ̀ⲧⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ. ⲱⲁϥϫⲟⲥ ⲉⲑⲃⲏⲧϥ ⲛ̀ⲑⲟⲩ ⲡⲉⲛⲓⲱϯ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ϫⲉ ⲉⲑⲃⲉ ⲡⲉϥⲧⲟⲩⲃⲟ ⲛ̀ⲅⲏⲧ ⲛⲉⲙ ⲛ̀ϩⲏⲥⲓ ⲛ̀ⲧⲉ ⲡⲉϥⲑⲉⲃⲓⲟ ⲛⲁⲣⲉ ⲟⲩⲥⲟⲃϯ ⲛ̀ϫⲣⲱⲙ ⲛ̀ⲧⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲧⲁⲕⲧⲏⲟⲩⲧ ⲉ̀ⲣⲟϥ ⲡⲉ ⲉϥⲣⲱϫⲃ ⲅⲛ ⲛ̀ⲛⲓⲙⲉⲩⲓ ⲛⲉⲙ ⲛⲓⲉⲛⲉⲣⲅⲓⲁ ⲉⲧⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲉ̀ⲱⲧⲉⲙϫⲁⲩ ⲉ̀ϧⲱⲛⲧ ⲉ̀ⲣⲟϥ ⲉ̀ⲡⲧⲏⲣϥ ⲇⲉⲛ ⲛⲁⲓ ⲅⲁⲣ ⲡⲉϫⲁϥ ⲁϥⲧⲁⲅⲟ ⲉ̀ⲣⲁⲧϥ ⲛ̀ⲧⲓ̅ⲉ ⲛⲉⲛⲧⲟⲗⲏ ⲛ̀ⲧⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱϯ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲧⲉ ⲛⲁⲓ ⲛⲉ ϫⲉ ϯⲁⲅⲁⲡⲏ ⲱⲁⲥⲱⲟⲩⲛ̀ⲅⲏⲧ ϯⲁⲅⲁⲡⲏ ⲱⲁⲥⲉⲣⲅⲉⲗϫⲉ ϯⲁⲅⲁⲡⲏ ⲙ̀ⲡⲁⲥϫⲟⲥ ϯⲁⲅⲁⲡⲏ ⲙ̀ⲡⲁⲥⲉⲣⲡⲉⲣⲡⲉⲣⲟⲥ ϯⲁⲅⲁⲡⲏ ⲙ̀ⲡⲁⲥⲃⲓⲥⲓ ⲛⲅⲏⲧ ϯⲁⲅⲁⲡⲏ ⲙ̀ⲡⲁⲥⲃⲓⲱⲙⲓ ϯⲁⲅⲁⲡⲏ ⲙ̀ⲡⲁⲥⲕⲱϯ ⲛ̀ⲥⲁ ⲙⲏ ⲉⲧⲉ ⲛⲟⲩⲥ ϯⲁⲅⲁⲡⲏ ⲙ̀ⲡⲁⲥϫⲱⲛϯ ϯⲁⲅⲁⲡⲏ

ⲙ̀ⲡⲁⲥⲙⲉⲛⲓ ⲉⲡⲓⲡⲉⲧϩⲱⲟⲩ ⲧⲁⲩⲁⲡⲏ ⲙ̀ⲡⲁⲥⲣⲁⲱⲓ ⲉϫⲉⲛ ⲧⲙⲉⲧⲥⲓⲙϫⲟⲛⲥ ⲧⲁⲩⲁⲡⲏ ⲱⲁⲥⲣⲁⲱⲓ ⲉϫⲉⲛ ⲉⲙⲛⲓ ⲧⲁⲩⲁⲡⲏ ⲱⲁⲥⲱⲟⲩⲛϩⲛⲧ ⲧⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲧⲁⲩⲁⲡⲏ ⲱⲁⲥⲛⲁϩⲧ ⲧⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲧⲁⲩⲁⲡⲏ ⲱⲁⲥⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧⲥ ⲧⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ (–ⲟⲁ–) ⲧⲁⲩⲁⲡⲏ ⲙ̀ⲡⲁⲥϩⲉⲓ ⲉⲙⲉϩ. ⲛⲁⲓ ⲁϥϫⲟⲕⲟⲩ ⲉⲃⲟⲗ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲧⲉⲛ ⲥⲡⲟⲩⲇⲏ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ ⲛⲁϥⲧⲁⲣⲱ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲃⲟⲩⲁⲓⲧⲟⲩ.

72. ⲛ̀ⲑⲟϥ ⲟⲛ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲡⲟⲓⲙⲏⲛ ⲁϥϫⲱ ⲛ̀ⲛⲏ ⲉⲧⲟⲛⲓ ⲛ̀ⲛⲁⲓ ⲉⲃⲏ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ ⲉⲣ ⲧⲉϥϫⲟⲙ ⲧⲏⲣⲥ ⲛ̀ⲛⲓⲉⲛⲧⲟⲗⲏ ⲛ̀ⲧⲉ ⲡ̅ⲥ̅ ⲟⲩⲟϩ ⲁϥϫⲟⲕⲟⲩ ⲉⲃⲟⲗ ⲧⲏⲣⲟⲩ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉϥϩⲉⲙⲥⲓ ϩⲱϥ ⲛ̀ⲛⲉⲛ ⲡⲓⲉϩⲟⲟⲩ ⲛ̀ⲛⲁⲓⲉ̀ ⲛ̀ⲧⲉϥⲧϩⲁⲡ ⲉⲡⲓⲕⲟⲥⲙⲟⲥ κατα φρητ ⲉⲧⲉⲛⲁⲛⲟⲩⲧ ϫⲉ ⲙⲓⲁⲩⲓⲟⲥ ⲉⲑⲛⲁⲧϩⲁⲡ ⲉⲡⲓⲕⲟⲥⲙⲟⲥ ⲡⲓⲟⲩⲁⲓ ⲅⲁⲣ ⲡⲓⲟⲩⲁⲓ ⲛⲉⲛ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲉⲑⲛⲁⲥⲟⲩⲱ ⲛ̀ⲧⲉϥⲅⲉⲛⲉⲁ̀ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲓⲃⲏⲙⲁ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅.

73. ⲉⲃⲟⲗ ⲇⲉ ϩⲓⲧⲉⲛ ⲛⲁⲓⲙⲓⲱϯ ⲛ̀ⲕⲁⲑⲟⲣⲑⲱⲙⲁ ⲛ̀ⲧⲁⲓⲙⲁⲓⲛ ⲁ ⲡ̅ⲥ̅ ⲑⲱⲙ ⲛⲁϥ ⲛ̀ⲥⲛⲟⲩϯ ⲛ̀ⲇⲩⲛⲁⲙⲓⲥ ⲛ̀ϫⲉⲣⲟⲩⲃⲓⲕⲟⲛ ⲉⲩⲉⲣⲥ̀ⲕⲉⲡⲁⲍⲓⲛ ⲉϫⲱϥ ⲛ̀ⲛⲁⲩ ⲛⲓⲃⲉⲛ ⲉⲩⲧ̀ⲣⲉⲫⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲡ̅ⲛ̅ⲁ̅ⲧⲓⲕⲱⲥ ⲇⲉⲛ ⲧⲁⲡⲟⲗⲁⲩⲥⲓⲥ ⲛ̀ⲛⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲃⲏⲡ ⲛ̀ⲧⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲉⲃⲏ ⲡⲓⲥⲁⲩⲛⲟⲩϥⲓ ⲛ̀ⲧⲉ ⲡⲉϥⲙⲓϣϯ ⲛ̀ⲧⲟⲩⲃⲟ. ⲛⲁⲣⲉ ⲡⲓⲟⲩⲁⲓ ⲇⲉⲛ ⲛⲓϫⲉⲣⲟⲩⲃⲓⲙ ϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ⲡⲉ ⲇⲉⲛ ⲟⲩϫⲟⲥ ⲛ̀ϣⲱⲟⲩⲧⲁⲓⲟϥ ϫⲉ ϫⲁⲧ ⲥⲱ ⲛ̀ⲧⲁⲍⲓ ⲡⲁⲧⲉⲛⲍ ⲉϫⲱϥ ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ϫⲉ ⲫⲧⲟⲩⲃⲏⲟⲩⲧ ⲙ̀ⲡ̅ⲥ̅ ⲥⲁⲃⲁⲱⲑ.

74. ⲥⲟⲡ ⲛⲓⲃⲉⲛ ⲉⲧⲉϥⲛⲁⲉⲣⲉⲡⲓⲧⲉⲗⲓⲛ ⲛ̀ⲧⲛ̀ⲣⲟⲥⲫⲟⲣⲁ ⲉⲑⲟⲩⲁⲃ ⲛ̀ϫⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲱⲁⲫⲉⲣⲉⲙⲡⲱⲙⲁ ⲛ̀ⲉⲣⲑⲉⲱⲣⲓⲛ ⲛ̀ⲧⲡⲁ(–ⲟⲃ̅ in Cod ⲟⲗ̅–)ρⲟⲩⲥⲓⲁ ⲙ̀ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ϩⲓϫⲉⲛ ⲡⲓⲙⲁ ⲛ̀ⲉⲣϣⲱⲟⲩⲱⲓ ⲉⲫϣⲟⲥ ⲙ̀ⲡⲓⲱⲓⲕ ⲉⲩⲥⲱⲙⲁ ⲟⲩⲟϩ ⲛⲓⲁⲫⲟⲧ ⲉⲩⲥ̀ⲛⲟⲩ ⲫⲩⲥⲓ. ⲉⲡⲉ ⲱⲁⲩⲥⲱⲣⲡ ⲛⲁϥ ⲉⲃⲟⲗ ⲟⲛ ⲡⲉ ⲛⲏⲛ ⲉⲧⲉⲙ̀ⲡⲱⲙⲁ ⲛ̀ⲥⲓ ⲉⲃⲟⲗ ϩⲉⲛ ⲛⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲛⲏ ⲉⲧⲉⲛ̀ⲥⲉⲉⲙⲡⲱⲙⲁ ⲁⲛ ϩⲱⲥⲧⲉ ⲛ̀ⲥⲉⲥⲱⲣⲡ ⲛⲁϥ ⲉⲃⲟⲗ ⲟⲛ ϩⲓⲧⲉⲛ ⲫⲧ.

ⲉϥⲑⲟⲩⲛⲧ ⲛ̀ⲧⲉ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ ⲉϥⲉⲣⲁⲛⲁⲫⲉⲣⲓⲛ ⲉϥⲛⲁⲉⲣϩⲏⲧⲥ ⲛ̀ⲧ ⲛⲱⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲛⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲁϥⲭⲟⲩⲱⲧ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲛⲓⲥⲛⲏⲟⲩ ⲟⲩⲟⲩ ⲁϥⲛⲁⲩ ⲉⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡ̅ϭ̅ⲥ̅ ⲉϥⲟⲩⲱ ⲉ̀ⲣⲁⲧϥ ϩⲉⲛ ⲧⲟⲩⲙⲏⲧ ⲉⲣⲉ ⲟⲩⲥⲏϥ ⲑⲟⲕⲉⲙ ⲛ̀ⲧⲟⲧϥ ⲟⲩⲟⲩ ⲓⲥⲭⲉ ⲟⲩⲟⲛ ⲟⲩⲁⲓ ⲥⲁϫⲓ ϩⲟⲗⲱⲥ ϩⲉⲛ ⲛⲓⲥⲛⲏⲟⲩ ⲓⲉ ⲉϥⲙⲉⲩⲓ ⲉ̀ϩⲁⲛϩⲏⲟⲩⲓ ⲉⲧⲉⲥⲱⲉ ⲁⲛ ⲛⲁⲣⲉⲣⲁⲡⲓⲗⲓⲥⲑⲉ ⲉ̀ϩⲣⲏⲓ ⲉϫⲱϥ ⲛ̀ⲭⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲉϥⲟⲩⲱⲱϥ ⲉ̀ⲉⲛ ⲧⲟⲧϥ ⲉ̀ϩⲣⲏⲓ ⲉϫⲱϥ ϩⲉⲛ ⲧⲥⲏⲏⲓ ⲉⲧⲭⲏ ϩⲉⲛ ⲧⲉϥϫⲓϫ ⲁⲗⲗⲁ ⲛⲁⲣⲉ ⲛⲓⲧϩⲟ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲧⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲙ̀ⲙⲱϥ ⲉⲣⲕⲱⲗⲩⲓⲛ ⲙ̀ⲙⲟϥ ⲡⲉ ⲉϥϫⲟⲩⲱⲧ ⲛ̀ⲥⲁ ⲡⲟⲩⲧⲁⲥⲑⲟ. ⲛⲏ ⲇⲉ ϩⲱⲟⲩ ⲉⲧⲟϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ϩⲉⲛ ⲛⲓⲥⲛⲏⲟⲩ ⲉⲩϫⲱ ⲛ̀ⲣⲱⲟⲩ ϩⲉⲛ ⲟⲩϩⲟϥ ⲛⲉⲙ ⲟⲩⲥⲧⲉⲣⲧⲉⲣ ⲛⲉⲙ ⲟⲩⲛⲩⲯⲓⲥ ⲉⲩϥ ⲛ̀ϩⲉⲃⲏⲟⲩ ⲉⲣⲱⲟⲩ ϩⲉⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲧⲃⲱⲗⲉ ϩⲓ ⲙ̀ⲙⲉⲩⲓ ⲛ̀ⲧⲉ ⲛ̀ⲕⲁϩⲓ ⲛⲁϥⲛⲁⲩ ⲟⲛ ⲡⲉ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉϩⲣⲁⲛⲁⲕⲧⲓⲙ ⲛⲟⲩⲱⲙⲓⲛⲓ ⲛ̀ⲱ̀ϣϩⲣⲓ ⲛ̀ⲧⲉ ⲡⲱⲟⲩ ⲙ̀ⲫⲧ (-ⲟⲩ̅-) ⲉⲩⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲡⲓⲙⲁ ⲛ̀ⲉⲣϣⲱⲟⲩϣⲓ ⲉⲑⲟⲩⲁⲃ ⲉⲩⲛⲁ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲡϩⲏⲧ ⲛ̀ⲧ̀ⲯⲩⲭⲏ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲛ̀ⲛⲓⲥⲛⲏⲟⲩ ⲉⲑⲟⲩⲁⲃ ⲉⲩⲉⲣⲡⲗⲏⲣⲟⲫⲟⲣⲓⲥⲑⲉ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲧ̀ⲧⲛⲱⲥⲓⲥ ⲛ̀ⲧⲧ̀ⲣⲓⲁⲥ ⲉⲑⲟⲩⲁⲃ.

75. ⲥⲱⲧⲉⲙ ⲇⲉ ⲟⲛ ⲉ̀ⲕⲉⲗⲓⲏⲓⲙⲁ ⲛ̀ⲱ̀ϣϩⲣⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲕⲁⲧⲁ ϕⲣⲏ̀ⲧ ⲉⲧⲁⲙϫⲉⲙⲥ ⲓⲥⲧⲟⲣⲓⲕⲱⲥ. ⲁⲥⲱⲱⲡⲓ ⲇⲉ ϩⲉⲛ ⲡⲥⲛⲟⲩ ⲙ̀ⲡⲉⲛⲧ̀ⲣⲓⲥⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲁⲃⲃⲁ ⲑⲉⲟⲫⲩⲗⲟⲥ ⲡⲓⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲣⲁⲕⲟ̀ⲧ ⲉⲙⲉ ⲁⲫⲉⲣⲕⲟⲥⲙⲓⲛ ⲛ̀ϩⲉⲁⲡⲙⲏ ⲙ̀ⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲡⲉ ⲉϥⲧⲁϩⲟ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲣⲁⲧⲟⲩ ϩⲉⲛ ⲧⲁⲓⲟ̀ ⲛⲓⲃⲉⲛ ⲛⲟⲩⲛⲓ ⲙ̀ⲡⲣⲟⲥⲉⲩⲭⲏ ⲙ̀ⲡⲥ̅ϭ̅ⲥ̅ ϕ̀ⲧ. ⲟⲩⲟⲩ ⲛⲉ ⲁϥⲕⲱⲧ ⲟⲛ ⲡⲉ ⲕⲁⲧⲁ ϕⲣⲏ̀ⲧ ⲉⲧⲁⲩϫⲟⲥ ⲛⲟⲩⲕⲓⲙⲓⲛⲧⲏⲣⲓⲟⲛ ⲉϥⲧⲁⲓⲛⲟⲩⲧ ⲉ̀ϕⲣⲁⲛ ⲙ̀ⲡⲓⲏ̅ ⲛⲁⲗⲟⲩ ⲛⲁⲩⲓⲟⲥ ⲉⲧⲁⲩⲣⲓⲧⲟⲩ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲧ̀ϩⲣⲱ ⲛ̀ϫⲣⲱⲙ ⲉⲧϩⲉⲛ ⲃⲁⲃⲩⲗⲱⲛ ⲣⲓⲧⲉⲛ ⲛⲁⲃⲟⲩϫⲟⲗⲟⲛⲟⲥⲟⲣ ⲡⲟⲩⲣⲟ ⲛ̀ⲧⲩⲣⲁⲛⲛⲟⲛ ⲁⲛⲁⲛⲓⲁⲥ ⲁⲍⲁⲣⲓⲁⲥ ⲙⲓⲥⲁⲏⲗ ⲟⲩⲟⲩ ⲛⲁⲫⲉⲣⲉⲧⲓⲛ ⲡⲉ ϩⲉⲛ ⲟⲩⲥⲓⲙ̀ⲙⲱⲟⲩ ⲉϥⲟⲙ ⲛ̀ⲛⲟⲩⲗⲩⲙⲯⲁⲛⲟⲛ ⲉⲃⲣⲉϥϫⲁⲩ ϩⲉⲛ ⲡⲟⲩⲧⲟⲡⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲟⲩⲧⲙⲏ ⲛⲉⲙ ⲟⲩⲱⲟⲩ ⲙ̀ⲫⲧ ⲛⲉⲙ ⲛⲉϥⲁⲧⲓⲟⲥ. ⲟⲩⲟⲩ ⲡⲁⲓⲙⲁⲣⲧⲏⲣⲓⲟⲛ ϕⲁⲓ ⲥⲉⲙⲟⲩⲧ ⲉ̀ⲣⲟϥ ⲙ̀ⲫⲣⲁⲛ ⲛ̀ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲱⲁ ⲉ̀ϩⲟⲩⲛ ⲉ̀ϥⲟⲟⲩ ⲛ̀ⲉ̀ϩⲟⲟⲩ ϫⲉ ⲡⲓⲧ̀ⲣⲉⲓⲥⲡⲉⲧⲏⲥ.

ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲛ̀ⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲫⲙⲏⲛ ⲉ̀ⲃⲟⲗ ⲡⲉ ⲧⲁⲓ ⲡ̀ⲥⲓⲱⲙⲱⲟⲩ ⲛ̀ⲧⲁⲓⲇⲓⲁⲑⲏⲕⲏ ⲙ̀ⲡ̅ⲛ̅ⲁ̅ⲧⲓⲕⲏ ⲧⲁⲓ ⲟⲩⲉⲧⲏⲥⲓⲥ (–ⲟⲗ̅ in Cod. ⲟⲉ̅–) ⲛⲉⲙ ϩⲁⲛⲧϩⲟ ⲉⲧⲟⲙ ⲛⲁϩⲣⲉⲛ ⲫⲧ ⲉⲑⲣⲉⲫⲙⲁⲙⲛⲓ ⲉ̀ⲡⲓⲥⲙⲟⲩ ⲛ̀ⲛⲉϥⲁⲅⲓⲟⲥ ⲁⲩⲱⲣⲡ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲥ̅ⲥ̅ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲙ̀ⲙⲟⲛ ϩⲓ ⲛⲁⲱⲓⲣⲓ ⲛ̀ⲑⲙⲉⲑⲙⲏⲓ ⲛ̀ⲧⲁⲓⲇⲓⲁⲕⲟⲛⲓⲁ ⲑⲁⲓ ⲉ̀ⲃⲏⲏⲩ ⲉ̀ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ ⲡⲓⲛ̀ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛ̀ⲧⲉ ⲱⲓⲛⲧ. ⲟⲩⲟϩ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟⲫⲩⲗⲟⲥ ⲁϥⲟⲩⲱⲣⲡ ⲥⲁⲧⲟⲧϥ ⲇⲉⲛ ⲟⲩⲙⲓϣⲧ ⲛ̀ⲥ̀ⲡⲟⲩⲇⲏ ⲁϥⲓⲛⲓ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲟⲩⲟϩ ⲁϥϫⲱ ⲉ̀ⲣⲟϥ ⲛ̀ⲛⲏ ⲉⲧⲇⲉⲛ ⲡⲉϥϩⲏⲧ. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲣⲉ ⲡⲉϥϩⲏⲧ ϫⲟⲣ ⲙ̀ⲫⲣⲏⲧ ⲙ̀ⲫⲁ ⲟⲩⲙⲟⲩⲓ ⲇⲉⲛ ⲫⲛⲁϩⲧ ⲙ̀ⲡⲭ̅ⲥ̅ ⲫⲧ ⲡⲉϫⲁϥ ⲙ̀ⲡⲓⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟⲫⲩⲗⲟⲥ ϫⲉ ⲙⲟⲓ ⲛⲏⲓ ⲛ̀ⲛⲉⲕⲉⲩϫⲏ ⲕⲉ ⲡⲭ̅ⲥ̅ ⲛⲁϭⲓⲙⲙⲱⲓⲧ ⲙⲏⲓ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲓⲡⲁⲡⲁⲥ ⲑⲉⲟⲫⲩⲗⲟⲥ ⲁϥⲱⲗⲛ̀ ⲉ̀ϫⲉⲛ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲟⲩⲟϩ ⲁϥϫⲁϥ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲫⲧ ⲛ̀ⲧⲉ ⲛⲁⲓⲟⲧ ⲉϥⲉ̀ⲥⲉⲃⲧⲉ ⲡⲉⲕⲙⲱⲓⲧ ⲟⲩϫⲁⲓ.

ⲉⲧⲁϥⲟⲩⲉⲓ ⲥⲁⲃⲟⲗ ⲛ̀ϯⲡⲟⲗⲓⲥ ⲛ̀ϫⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲁⲩϫⲟⲥ ⲁϥⲟⲩⲱ ⲉ̀ⲣⲁⲧϥ ⲁϥϯ ⲛ̀ⲟⲩⲉⲩϫⲏ ⲥⲁⲧⲟⲧϥ ⲇⲉ ⲇⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁ ⲟⲩⲟⲛϩ ϣⲁⲓ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲁⲥϫⲁϥ ⲉ̀ⲇⲣⲏⲓ ⲇⲉⲛ ⲑⲃⲁⲃⲩⲗⲱⲛ ⲉ̀ⲫⲙⲁ ⲉⲧⲉⲣⲉ ⲡⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲛⲓⲁⲅⲓⲟⲥ ⲛ̀ⲅⲉⲛⲛⲉⲟⲥ ⲛ̀ⲁⲑⲗⲏⲧⲏⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲫⲧ ϫⲏ ⲙ̀ⲙⲁⲩ. (–ⲟⲉ̅–) ⲉⲧⲁϥⲛⲁⲩ ⲇⲉ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲉ̀ϯⲗⲱⲣⲉⲁ ⲉⲧϫⲛⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲡ̀ϫⲉⲛⲱⲙⲁ ⲛ̀ⲛⲓⲁⲅⲓⲟⲥ ϩⲓⲧⲉⲛ ϥⲟⲩⲱⲙⲓ ⲙ̀ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲥⲓⲙⲱⲓⲧ ϩⲁϫⲱϥ ⲁϥⲟⲩⲱϣⲧ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲙ̀ⲡ̅ ⲛ̀ⲥⲟⲡ ⲙ̀ⲡⲁⲧⲉϥϕⲟϩ ⲉ̀ⲣⲱⲟⲩ. ⲉⲧⲁϥϩⲱⲛⲧ ⲇⲉ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲁϥϩⲓⲧϥ ⲉ̀ϩⲣⲏⲓ ⲉϫⲉⲛ ⲡⲉϥϩⲟ ⲉⲫⲉⲣⲁⲡⲁⲛⲓⲁ ⲉϫⲉⲛ ⲛⲟⲩⲗⲩⲙⲯⲁⲛⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲇⲉⲛ ⲧⲁⲓⲉⲥⲑⲏⲥⲓⲥ ⲛ̀ϩⲁⲛⲉⲣⲙⲟⲩⲓ ⲉⲩϩⲟⲗϫ ⲉϥⲙⲱ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲱ ⲛⲁⲓⲟⲧ ⲉⲑⲟⲩⲁⲃ ⲥ̀ⲙⲟⲩ ⲉ̀ⲣⲟⲓ. ⲧⲟⲧⲉ ⲛ̀ⲧⲟⲩⲛⲟⲩ ⲁ ⲟⲩⲥ̀ⲙⲏ ⲱⲙⲡⲓ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲡⲓⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲡⲓ̅ⲍ̅ ⲛ̀ⲁⲗⲟⲩ ⲛ̀ⲁⲓⲟⲥ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲡⲥ̅ⲥ̅ ⲫⲧ ⲡⲓⲁⲗⲏⲑⲓⲛⲟⲥ ⲡⲓϣⲁ ⲉⲛⲉⲍ ⲉⲑⲙⲏⲛ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲛ̀ⲁⲧⲥⲟⲛⲧϥ ⲛ̀ⲁⲧⲁⲣⲭⲏ ⲟⲩⲟϩ ⲛ̀ⲁⲧⲇⲁⲏ ⲡⲓⲁⲅⲁⲡⲏⲧⲟⲣⲓⲟⲥ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲧⲱⲟⲡ ⲧⲏⲣⲟⲩ ⲉⲫⲉ̀ⲥⲙⲟⲩ ⲉ̀ⲣⲟⲕ ⲉⲫⲉ̀ⲧⲟⲩϫⲟⲕ ⲉⲫⲉ̀ⲧⲱⲟⲩ

ⲛⲁⲕ ⲡⲓⲱ̀ϣⲏⲣ ⲉⲃⲏⲛⲁⲉⲩ ⲡⲓⲛⲓⲟⲩⲙⲉⲛⲟⲥ ⲟⲩⲟⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛ̀ⲧⲉ ⲡ̅ϭ̅ⲥ ⲥⲁⲃⲁⲱⲑ ϥⲧ ⲙ̀ⲡⲓⲥ̅ⲗ̅.

ⲉⲩⲧⲁⲩϫⲉ ⲛⲁⲓ ⲇⲉ ⲛⲁϥ ⲁⲥϫⲁⲣⲱⲥ ⲧⲉⲱⲥ ⲛ̀ϫⲉ ⲧⲁ̀ⲙⲏ ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲉⲃⲟⲩⲁⲃ ⲉϥⲙⲉⲉⲩ ⲉ̀ⲃⲟⲗ ⲅⲉⲛ ⲫⲣⲁⲱⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲁⲑⲟⲛ ⲙ̀ⲡⲛ̅ⲁ̅ⲧⲓⲕⲟⲛ ⲡⲁⲗⲓⲛ ⲟⲛ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉ ⲛⲁⲓⲟϥ ⲉⲃⲟⲩⲁⲃ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡ̅ϫ̅ⲥ̅ ϥⲧ ϣⲓⲱⲧ ⲙ̀ⲡⲓⲛⲁⲩϥ ⲁϥⲕⲱⲧ ⲛⲟⲩⲙⲁⲣⲧⲏⲣⲓⲟⲛ ⲉ̀ⲡⲉⲣϣⲙⲉⲛⲓ ⲙ̀ⲡⲉⲧⲉⲛⲣⲁⲛ (-ⲟⲩ̅ⲉ̅, in Cod ⲟⲏ̅) ⲉⲃⲟⲩⲁⲃ ⲉⲁϥⲟⲩⲟⲣⲡⲧ ⲉϥⲉⲣⲉⲧⲓⲙ ⲅⲉⲛ ⲅⲁⲛϯⲅⲟ ⲉⲃⲟⲗ ⲉⲃⲣⲉ ⲛⲉⲧⲉⲛⲩⲙⲯⲁⲛⲟⲛ ⲉⲃⲟⲩⲁⲃ ⲟⲩⲟⲉ ⲛ̀ⲅⲏⲧϥ ⲉⲟⲩⲧⲁⲩⲥⲟ ⲛⲉⲙ ⲟⲩⲥⲱⲧ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲃⲏⲗϥ ⲉⲡ̀ⲭ̅ⲥ̅ ϥⲧ ⲙⲁⲗⲓⲥⲧⲁ ϯⲡⲟⲗⲓⲥ ⲣⲁⲕⲟϥ ⲛⲉⲙ ϯϫⲱⲣⲁ ⲧⲏⲣⲥ ⲛ̀ⲧⲉ ϫⲏⲙⲓ.

ⲡⲉϣⲱⲟⲩ ⲇⲉ ⲟⲛ ⲛⲓⲁⲣⲓⲟⲥ ⲅⲉⲛ ⲟⲩⲥⲏⲙ ⲛ̀ⲟⲩⲱⲧ ⲡⲉϫⲱⲟⲩ ⲙ̀ⲡⲉⲛⲓⲱⲧ ϫⲉ ⲡ̅ϭ̅ⲥ̅ ϥⲧ ⲉⲫⲉⲓ̀ ⲙ̀ⲡϣⲃⲉϫⲉ ⲛ̀ⲛⲉⲕⲅⲓⲥⲓ ⲛⲁⲕ ⲅⲉⲛ ⲡⲓⲱⲛϩ ⲉⲃⲏⲛⲟⲩ ⲡⲓϣⲁ ⲉⲛⲉⲅ ⲉⲃⲏⲙⲏⲛ ⲉⲃⲟⲗ ϣⲁ ⲉⲛⲉⲅ ⲕⲁⲧⲁ ⲡⲥⲱⲟⲩⲧⲉⲛ ⲛ̀ⲧⲉϥⲡⲣⲟⲅⲉⲣⲉⲥⲓⲥ ⲉⲃⲟⲩⲁⲃⲉⲥ ⲁⲗⲗⲁ ⲛⲁⲓ ⲉⲕⲉ̀ϫⲟⲧⲟⲩ ⲙ̀ⲡⲓⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲉ ⲉⲃⲏⲉ ⲛⲉⲛⲥⲱⲙⲁ ⲙⲉⲛ ⲙ̀ⲙⲟⲛ ⲱ̀ϫⲉⲙ ⲉ̀ⲡⲧⲏⲣϥ ⲉⲃⲣⲟϩⲟⲩⲟⲃⲟⲩ ⲉ̀ⲕⲉⲙⲱⲓⲧ ⲉⲃⲣⲟⲙⲱⲙⲡⲓ ⲛ̀ⲅⲏⲧϥ ⲱⲁ ⲉ̀ⲃⲟⲗ ⲥⲁⲃⲟⲗ ⲙ̀ⲡⲁⲓⲙⲁ ⲉⲧⲟⲩϫⲏ ⲛ̀ⲅⲏⲧϥ ⲧⲟⲩⲟ ⲕⲁⲧⲁ ⲫⲟⲩⲁⲅⲥⲁⲅⲛⲓ ⲙ̀ⲡⲓⲣⲉϥⲥⲱⲟⲩⲧ ϥⲧ ϫⲉ ⲡⲁⲓⲣⲏⲧ ⲡⲉⲧⲁⲥⲣⲁⲛⲁϥ ⲱⲁ ⲡⲓⲉ̀ⲅⲟⲟⲩ ⲉⲧⲉϥⲛⲁⲧⲟⲩⲛⲟⲩⲥ ⲡⲓⲱⲁⲙⲓⲟ̀ ⲧⲏⲣϥ. ⲟⲙⲱⲥ ⲉⲃⲏⲉ ⲛ̀ⲁⲅⲱⲛ ⲛ̀ⲛⲉϥⲅⲓⲥⲓ ⲛⲉⲙ ⲡⲉϥⲛⲁⲅϯ ⲉⲧⲁϩⲛⲏ ⲉ̀ⲃⲟⲗ ⲛⲉⲙ ⲡⲉⲕⲉ̀ϩⲛⲁⲩⲙⲟⲥ ⲅⲱⲕ ⲱ̀ⲁⲣⲟⲛ ⲧⲉⲛⲛⲁϫⲁ ⲡⲉϥⲅⲓⲥⲓ ⲱⲟⲩⲉⲓⲧ ⲁⲛ ⲁⲗⲗⲁ ⲙⲁⲣⲟⲩⲉⲣⲕⲟⲥⲙⲓⲛ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲟⲩϫⲁ ⲧⲫⲁⲙⲫⲁⲛⲓ ⲧⲏⲣⲥ ⲁⲱⲓ ⲁⲧⲃⲏⲉ ⲛⲉⲃ ⲅⲓ ⲇⲏⲃⲥ ⲟⲩⲟⲉ ⲛ̀ⲧⲉⲧⲉⲣⲥⲩⲛⲁⲅⲉⲥⲑⲉ ⲙ̀ⲙⲁⲩ ⲛⲉⲙ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ ⲛⲉⲙ ⲛⲓⲏⲗⲏⲣⲟⲥ ⲕⲉ ⲇⲉⲛ ⲡⲓⲉϫⲙⲣⲏ ⲧⲉⲛⲛⲁⲓ ⲛ̀ⲧⲉⲛϫⲱ ⲛ̀ⲅⲏⲧϥ ⲛⲟⲩϫⲱⲙ ⲛⲉⲙ ⲟⲩⲱⲙⲟⲩ ⲛ̀ⲧⲉ ⲡ̅ϭ̅ⲥ̅ ⲟⲩⲧⲟⲩⲃⲟ ⲛ̀ⲧⲉ ⲡⲛⲓ ⲙ̀ⲡϥ̅ (-ⲍⲟ̅-) ϥⲁⲓ ⲉⲧⲉ ⲡⲉⲫⲣⲁⲛ ⲥⲓⲱⲟⲩ ⲇⲉⲛ ⲧⲕⲁⲥⲓ ⲧⲏⲣϥ ⲟⲩⲟⲉ ⲉⲣⲉ ⲕⲉⲗⲓ ⲛⲓⲃⲉⲛ ⲟⲩⲱⲙⲥ ⲛⲁϥ ⲛⲁ ⲛⲓⲫⲏⲟⲩⲓ ⲛⲉⲙ ⲛⲏ ⲉⲧⲍⲓⲭⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲛⲉⲙ ⲛⲏ ⲟⲛ ⲉⲧⲥⲁⲡⲉⲥⲏⲧ ⲙ̀ⲡⲓⲕⲁⲥⲓ ϫⲉ ⲙ̀ⲙⲟⲛ ⲍⲉ̀ⲓ ⲙ̀ⲙⲁ ⲟⲓ ⲛ̀ⲅⲁⲉ̀ ⲛ̀ⲧⲉⲫⲣⲟⲥⲕⲩⲛⲏⲥⲓⲥ ⲛ̀ⲧⲉⲗⲓⲁ ⲟⲩⲟⲉ ⲇⲉⲛ ⲟⲩϫⲟⲙ ⲛ̀ⲧⲉ ϥⲧ ⲙ̀ⲡⲓⲥ̅ⲗ̅ ⲧⲉⲛⲛⲁⲱⲱⲡⲓ ⲛ̀ⲅⲏⲧϥ ⲡⲛ̅ⲁ̅ⲧⲓⲕⲱⲥ ⲍⲓⲧⲉⲛ ⲅⲁⲙⲙⲏⲛⲓ ⲛⲉⲙ ⲅⲁⲛⲱ̀ϣⲏⲣⲓ ⲉⲣⲱⲟⲛ ⲙ̀ⲫⲏ ⲉⲧⲙ̀ⲙⲁⲣⲱⲟⲩⲧ ⲱⲁ ⲛⲓⲉⲛⲉⲍ ⲉ̀ⲡⲟⲩⲁⲓ ⲛ̀ⲛⲓⲱ̀ϣⲧⲁⲓ ⲉⲧⲓ ⲉⲫⲟⲛⲅ ⲛ̀ϫⲉ ⲡⲓⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲩⲟⲉ ⲙⲉⲛⲉⲛⲥⲱⲙⲁ ⲟⲛ

ⲧⲉⲛⲛⲁⲟⲩⲓ ⲛⲁⲩⲣⲁⲛ ⲙ̀ⲡⲉϥⲕⲉⲃ̅ ⲛ̀ⲁⲓⲁⲧⲟϫⲟⲥ ⲙⲉⲛⲉⲛⲥⲱϥ. ⲟⲩⲟⲩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲟⲩⲟⲛ ⲟⲩϫⲁⲕⲓ ⲛⲁϣⲱⲡⲓ ⲉⲓϫⲉⲛ ⲡⲓⲕⲁⲉⲓ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲓⲣⲱⲙⲓ ⲉⲣⲁⲧⲉⲙⲓ ⲉⲛ̀ⲧⲁⲓⲟ ⲛ̀ⲧⲙⲉⲧⲣⲉϥⲉⲣⲡⲉⲑⲛⲁⲛⲉϥ ⲛ̀ⲧⲉ ⲫⲧ ⲛ̀ⲧⲟⲩϫⲉ ⲟⲩⲁ ⲉⲡⲉϥⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ⲉⲩⲥⲱϥ ⲙ̀ⲡⲉϥⲙⲁ ⲛⲉⲣϣⲱⲟⲩϣⲓ ⲁⲛⲟⲛ ⲉⲓⲱⲛ ⲧⲉⲛⲛⲁϫⲱ ⲛ̀ⲥⲱⲛ ⲙ̀ⲡⲓⲙⲁ ⲉⲧⲁⲩⲕⲟⲧϥ ⲛⲁⲛ ⲟⲩⲟⲩ ⲧⲉⲛⲛⲁⲓ ⲉⲃⲟⲗ ⲛ̀ⲇⲏⲧϥ ⲉⲱⲧⲉⲙⲟⲩⲓ ⲛ̀ⲇⲏⲧϥ ϫⲉ.

ⲛⲁⲓ ⲇⲉ ⲛⲉⲙ ⲛⲏ ⲉⲧⲟⲛⲓ ⲙ̀ⲙⲟⲟⲩ ⲉⲧⲁⲩϫⲟⲧⲟⲩ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ ⲛ̀ϫⲉ ⲡⲓϩ̅ ⲛ̀ⲁⲗⲟⲩ ⲛ̀ⲁⲧⲓⲟⲥ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲫⲫⲁⲇⲧϥ ⲉⲡⲉⲥϩⲧ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲉϥⲉⲣⲉⲧⲓⲛ ⲉⲃⲓⲥⲙⲟⲛ ⲛ̀ⲧⲟⲧⲟⲩ ⲙ̀ⲡⲁⲧⲉϥⲱⲓ ⲛⲁϥ ⲉⲃⲟⲗ ϩⲁⲣⲱⲟⲩ. ⲟⲩⲟⲩ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ⲡⲥ̅ⲥ̅ ⲫⲧ ⲛ̀ⲟⲩⲣⲟ ⲙ̀ⲡⲓⲥ̅ⲭ̅ ⲉϥⲉⲣⲱⲓⲥ ⲉⲣⲟⲕ ⲱⲁ ⲉⲃⲟⲗ ⲇⲉⲛ ⲑⲃⲟⲏⲑⲓⲁ ⲛ̀ⲧⲉ ⲧⲉϥϫⲕⲉⲡⲏ ⲁⲧϭⲛⲉ ϩⲓ ⲁⲗⲗⲁ ϫⲉⲙⲙⲟⲩⲧ ⲟⲩⲟⲩ ϭⲣⲟ ⲙ̀ⲙⲟⲕ ϫⲉ ⲟⲩⲟⲛ ⲛ̀ⲧⲁⲕ ⲙ̀ⲙⲁⲩ ⲛ̀ϩⲁⲛⲕⲉⲕⲟⲩϫⲓ ⲛⲁϥⲱⲛ (-ⲟⲛ̅, in Cod. -ⲡ̅) ⲛⲉⲙ ϩⲁⲛϥⲱⲧ ⲇⲉⲛ ⲡⲁⲓⲃⲓⲟⲥ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲛ̀ⲧⲉⲕⲓ ϩⲱⲕ ⲉⲡⲓⲱⲛϩ ⲛⲉⲛⲉⲩ ⲡⲓⲟⲩϫⲁⲓ ⲛⲉⲙ ⲧϩⲓⲣⲏⲛⲏ ⲛⲉⲙⲁⲕ ⲇⲉⲛ ⲡⲥ̅ⲥ̅. ⲉⲧⲁϥⲟⲩⲱϣⲧ ⲇⲉ ⲙ̀ⲙⲟⲟⲩ ⲇⲉⲛ ⲟⲩⲛⲓϣⲧ ⲛ̀ⲇⲓⲁⲑⲉⲥⲓⲥ ⲙ̀ⲡⲛ̅ⲁ̅ⲧⲓⲕⲏ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ ⲁϥⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲧⲟⲩ ⲉϥⲑⲉⲗⲏⲗ ⲇⲉⲛ ⲡⲥ̅ⲥ̅.

ⲉⲧⲁϥⲟⲩⲉⲓ ⲙ̀ⲙⲟⲟⲩ ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲥⲥⲁⲓ ⲙ̀ⲙⲟϥ ⲟⲛ ⲛ̀ϫⲉ ⲧϭⲏⲡⲓ ϣⲁⲧⲉⲥϫⲁϥ ⲉⲃ̀ⲣⲏⲓ ⲥⲁⲃⲟⲗ ⲛ̀ⲣⲁⲕⲟϯ. ⲉⲧⲁϥⲉⲣⲁⲡⲁⲛⲧⲁⲛ ⲇⲉ ⲉⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥⲧⲁⲙⲟϥ ⲉⲃ̀ϣⲏⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩϣⲱⲡⲓ ⲛⲉⲙ ⲛⲏ ⲧⲏⲣⲟⲩ ⲉⲧⲁ ⲛⲓⲁⲣⲓⲟⲥ ϫⲟⲧⲟⲩ ⲛⲁϥ. ⲥⲁⲧⲟⲧϥ ⲇⲉ ⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁϥⲑⲱⲟⲩⲧ ⲙ̀ⲡⲓⲕⲗⲏⲣⲟⲥ ⲧⲏⲣϥ ⲛⲉⲙ ϩⲁⲛⲕⲉⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲩⲟⲩⲁⲃ ⲛⲉⲙ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉϫⲉⲗⲟⲛ ⲉⲡⲓⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲛ̀ⲧⲉ ⲛⲓⲁⲣⲓⲟⲥ ⲉⲃⲏⲉ ⲡⲟⲩⲁⲓⲕ ⲉⲃⲟⲩⲁⲃ. ⲇⲉⲛ ⲧⲫⲁϣⲓ ⲇⲉ ⲙ̀ⲡⲓⲉϫⲱⲣϩ ⲓⲥ ⲟⲩⲛⲓⲱⲧ ⲛⲟⲩⲱⲓⲛⲓ ⲁϥϣⲱⲡⲓ ⲇⲉⲛ ⲡⲓⲧⲟⲡⲟⲥ ⲉⲃⲟⲩⲁⲃ ⲟⲩⲟⲩ ⲟⲩⲛⲓⲱⲧ ⲛⲥⲉⲩⲛⲟⲩϥⲓ ⲉϥⲟⲩⲁⲃ ⲁϥϣⲱⲡⲓ ⲇⲉⲛ ⲡⲓⲁⲏⲣ ⲙⲁⲗⲓⲥⲧⲁ ⲥⲁⲛϣⲱⲓ ⲛ̀ⲧⲡⲟⲗⲓⲥ ⲣⲁⲕⲟϯ ⲛⲉⲙ ⲫⲙⲁ ⲛ̀ϣⲱⲡⲓ ⲛⲛⲏ ⲉⲃⲟⲩⲁⲃ ⲉⲁ ⲧⲁⲛⲫⲁⲛⲏ (*sic*) ⲧⲏⲣⲥ ⲙⲟⲩ ⲥⲁⲧⲟⲧⲥ ⲉⲥⲧⲱⲩⲁⲩ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲣⲟⲩⲟ ϫⲉⲗⲟⲛ ⲉϫⲟⲥ ϫⲉ ⲁ ⲡⲓⲙⲁ ⲧⲏⲣϥ

ϭωπι ⲛ̀ⲭⲣⲱⲙ ⲉⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲱⲱπι ⲉ̀ⲃⲉⲣϩⲙⲁⲓⲛⲉⲓⲛ ⲛ̀ⲧⲡⲁⲣⲟⲩⲥⲓⲁ ⲛ̀ⲛⲓⲁⲧⲓⲟⲥ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲧϧⲟⲗⲓⲥ. (-ⲟ̿ⲟ̿-)

ⲧⲟⲧⲉ ⲡⲓⲁⲣⲭⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲉⲙ ⲡⲓⲙⲏⲛ ⲧⲏⲣϥ ⲉⲃⲏⲙⲉⲩⲁϥ ⲉⲧⲁⲩⲛⲁⲩ ⲉⲧⲁⲓⲱⲫⲣⲓ ⲙ̀ⲡⲁⲣⲁⲗⲟⲅⲟⲛ ⲉ̀ⲛⲁⲩϩⲱⲥ ⲡⲉ ⲉⲩⲉ̀ⲙⲟⲩ ⲟⲩⲟϩ ⲉⲩⲧϣⲟⲟⲩ ⲙ̀ⲙⲟϥ ⲧⲉϩⲓ ϩⲉⲛ ϩⲁⲛⲛⲓⲱϥ ⲛ̀ϧⲟⲣⲟⲥ ⲉⲩⲙⲉϩ ⲛⲟⲩⲛⲟϥ ⲙ̀ⲡⲛ̿ⲁⲧⲓⲕⲟⲛ. ⲡⲓⲁⲧⲓⲟⲥ ⲇⲉ ⲑⲉⲟⲫⲩⲗⲟⲥ ⲛⲁⲧⲉⲣⲑⲉⲱⲣⲓⲛ ⲡⲉ ⲙ̀ⲡⲓⲛ̄ ⲛ̀ⲁⲗⲟⲩ ⲛ̀ⲁⲧⲓⲟⲥ ⲉⲩⲉⲣⲁⲧⲓⲁⲍⲓⲛ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ϩⲱⲟⲩ ⲛⲉⲙⲁϥ ⲟⲩⲟϩ ⲛⲁϧⲣⲓⲥⲧⲟⲛ ⲡⲉ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲟⲩ ϩⲁⲛⲙⲏⲛ ⲇⲉ ⲟⲛ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲡⲗⲁⲟⲥ ⲉⲩⲙ̀ⲡⲱϣ ⲁⲩⲛⲁⲩ ⲉⲧⲁⲓⲟⲡⲧⲁⲥⲓⲁ ⲙ̀ⲡⲁⲓⲣⲏϥ ⲉⲃⲏⲙⲉⲩ ⲛ̀ⲱⲟⲩ ⲓⲧⲉ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲓⲧⲉ ⲕⲗⲏⲣⲟⲥ ⲓⲧⲉ ⲙⲟⲛⲁⲭⲟⲥ ⲓⲧⲉ ⲗⲁⲓⲕⲟⲥ. ⲉⲧⲁ ⲱⲱⲣⲡ ⲇⲉ ⲱⲱπι ⲁϥⲓⲣⲓ ⲛ̀ⲟⲩⲥⲓⲛⲁⲍⲓⲥ ⲉϥⲉⲣⲙⲁⲓ ⲡ̀ⲡⲛ̿ⲁⲧⲓⲕⲱⲥ ⲛ̀ⲭⲉ ⲡⲓⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲉⲙ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲟⲩⲟϩ ⲁϥⲧ ⲛⲱⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲛⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲃⲟⲩⲁⲃ.

ⲕⲁⲧⲁ ϕⲣⲏⲧ ⲉⲧⲁⲩϫⲟⲥ ⲙⲁⲗⲓⲥⲧⲁ ϩⲓⲧⲉⲛ ⲕⲉⲓⲥⲧⲟⲣⲓⲁ ⲛ̀ⲁⲣⲭⲉⲁ ⲉⲧⲁⲛϫⲉⲙⲥ ϫⲉ ⲁ ϩⲁⲛⲛⲓⲱϥ ⲛ̀ⲧⲁⲗⲱⲟ ⲉⲁⲣⲙⲱⲱπι ϩⲉⲛ ⲛⲏ ⲉⲧⲱⲱπι ⲛ̀ϩⲣⲏⲧ ⲛⲓⲃⲉⲛ ϩⲉⲛ ⲡⲓⲉϩⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟϩ ⲁ ⲧⲁⲛⲫⲁⲛⲏ ⲧⲏⲣⲥ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲁⲥⲉⲣϩ̄ ⲛ̀ⲉϩⲟⲟⲩ ⲛⲉⲙ ϩ̄ ⲛⲉϫⲱⲣϩ ⲉⲥⲙⲟⲩ ⲁⲧϧⲛⲉ ⲛⲉϩ ⲟⲩⲟϩ ⲡⲓⲟⲩⲱⲙⲓ ⲇⲉ ⲟⲛ ⲛⲉⲙ ⲡⲓⲃⲉⲑⲩⲛⲟⲩⲇⲓ ⲉϥⲙⲏⲛ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲡⲓⲧⲟⲡⲟⲥ ⲛⲛⲏ ⲉⲃⲟⲩⲁⲃ (-ⲡ̄, in Cod. ⲡ̿ⲃ̿-) ⲉϥⲉⲣⲉⲛⲉⲣⲅⲓⲁ ⲉ̀ⲡⲟⲩϫⲁⲓ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲙⲁⲗⲓⲥⲧⲁ ⲛ̀ⲟⲩⲛⲓⲙϯ ⲛ̀ⲥⲛⲟⲩ ⲱⲁⲧⲉϥⲱⲟⲟⲩϯ ⲛ̀ϫⲉ ⲡⲓⲥⲩⲛⲉⲇⲣⲓⲟⲛ ⲧⲏⲣϥ ⲛ̀ⲟⲩⲗⲁⲓⲕⲟⲛ ⲉⲧⲁϥⲱⲱπι ϩⲉⲛ ϫⲁⲗⲕⲏⲇⲱⲛ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲩⲫⲱⲣϫ ⲛ̀ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲃⲟⲩⲁⲃ ϩⲉⲛ ⲧⲟⲩⲙⲉⲧⲁⲥⲉⲃⲏⲥ ϩⲉⲛ ⲡϫⲓⲛⲉ̀ⲣⲟⲩϫⲱ ⲛ̀ⲟⲩⲙⲉⲧⲃⲉⲗⲗⲉ ⲉⲥⲙⲉϩ ⲛ̀ϧⲣⲟⲡ ϩⲓ ⲉϫⲁⲛⲗⲁⲗⲟⲛ ϩⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ϩⲓⲧⲉⲛ ⲡⲟⲩⲛⲁϩϯ ⲛ̀ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ϩⲉⲛ ⲛⲁⲓ ⲛ̀ⲧⲟⲩⲉⲣⲙⲉⲙⲙⲟ ⲗⲟⲓⲡⲟⲛ ⲙ̀ⲡⲱⲟⲩ ⲙ̀ⲡⲓⲉ̀ⲙⲟⲩⲧ ⲛ̀ⲧⲉ ϯⲫⲉ ⲕⲁⲧⲁ ⲡⲥⲁϫⲓ ⲛ̀ⲧⲉⲅⲣⲁⲫⲏ ⲉⲧϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲙⲛⲉ ⲡⲁⲡⲛⲁ̿ ⲱⲱπι ϩⲉⲛ ⲛⲁⲓⲣⲱⲙⲓ ϫⲉ ⲁⲩⲉⲣⲥⲁⲣϧ̄.

ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲥⲓ ⲉ̀ⲙⲟⲓ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲓⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲩⲟϩ ⲁϥⲧⲁⲥⲑⲟϥ ⲟⲛ ⲉ̀ⲱⲓⲛⲧ ϩⲉⲛ ⲟⲩⲥⲓⲣⲏⲛⲏ. ⲟⲩⲟϩ ⲛⲁϥⲥⲁⲭⲓ ⲟⲛ ⲛⲉⲙ ⲛⲓⲉⲛⲛⲟⲟⲩ ⲉ̀ⲧⲙⲉⲧⲛⲓⲙϯ ⲛ̀ⲧⲉ ϕⲧ ⲉⲩϩⲟⲟⲩ ⲛ̀ⲛⲟⲩⲯⲩⲭⲏ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲟⲛ ⲡⲉϫⲁϥ ⲛ̀ⲛⲓⲉⲛⲛⲟⲟⲩ ⲛ̀ⲭⲉ

ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲭⲉ ⲭⲱ ⲙⲙⲓ ⲉⲃⲟⲗ ⲛⲓϫⲛⲛⲟⲩ ⲉⲛⲁⲓⲥⲱⲧⲉⲙ ⲡⲉ ⲧⲁⲧⲣⲏ ⲙ̀ⲫⲟⲟⲩ ⲭⲉ ⲟⲩⲟⲛ ⲟⲩⲙⲓⲙϯ ⲙ̀ⲙⲁⲩ ⲧⲉⲛ ⲣⲁⲕⲟϯ ⲕⲉ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ⲣⲟ ⲛ̀ⲍⲏⲓ ⲛ̀ⲣⲱⲙⲓ ⲙ̀ⲙⲁⲩ ⲉⲃⲏⲗ ⲉⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̀ⲙⲁⲩⲁⲧϥ. ⲛⲓϫⲛⲛⲟⲩ ⲇⲉ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ ⲁⲩⲱⲑⲟⲣⲧⲉⲣ ⲡⲉϫⲱⲟⲩ ⲙ̀ⲡⲓⲇⲉⲗⲗⲟ ⲭⲉ ⲙⲛ ⲥⲁⲣⲁ ϯⲡⲟⲗⲓⲥ ⲱⲱϥ ⲡⲉⲛⲓⲱⲧ. ⲁϥⲉⲣⲟⲩⲱ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ (-ⲡ̅ⲁ̅-) ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ⲭⲉ ⲙ̀ⲙⲟⲛ ⲡⲁⲓⲣⲏϯ ⲁⲛ ⲡⲉ ⲁⲗⲗⲁ ⲙ̀ⲡⲓϫⲁ ⲡⲓⲙⲉⲩⲓ ⲉⲉⲣⲥ̅ ⲉ̀ⲣⲟⲓ ⲣⲱ ⲉϥⲁⲓ ⲛ̀ⲛⲁⲃⲁⲗ ⲉ̀ⲡⲱⲱⲓ ⲉⲛⲁⲩ ⲉ̀ⲡⲉⲣⲟ ⲛ̀ⲍⲏⲓ ⲛ̀ⲣⲱⲙⲓ ⲉⲃⲏⲗ ⲉⲡⲓⲁⲣⲭⲏ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̀ⲙⲁⲩⲁⲧϥ. ⲧⲁϫⲣⲉ ⲫⲏⲛⲟⲩ ⲍⲱⲧⲉⲛ ⲡⲉϫⲁϥ ⲛⲓϫⲛⲛⲟⲩ ⲇⲉⲛ ⲛ̀ⲁⲣⲉⲍ ⲛ̀ⲛⲉⲧⲉⲛⲉⲥⲑⲏⲥⲓⲥ ⲉⲑⲣⲉ ⲡⲉⲧⲉⲛⲍⲏⲧ ⲱⲱⲡⲓ ⲉϥⲧⲟⲩⲃⲏⲟⲩⲧ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲭⲉ ⲍⲓⲛⲁ ⲛ̀ⲧⲉⲧⲛⲱⲱⲡⲓ ⲛⲟⲩⲉⲣⲫⲉⲓ ⲙ̀ⲡⲓⲡⲛⲁ̅ ⲉⲃⲟⲩⲁⲃ ⲛⲉⲙ ⲙⲁⲛⲟⲩⲟⲩⲍ. ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲇⲉ ⲉⲛⲁⲓ ⲛ̀ⲭⲉ ⲛⲓϫⲛⲛⲟⲩ ⲁⲩⲭⲉⲙ ⲍⲛⲟⲩ ⲙ̀ⲙⲁⲱⲱ. ⲉϥⲙⲟⲟⲩⲓ ⲇⲉ ⲉⲃⲟⲗ ⲇⲉⲛ ⲟⲩⲭⲟⲙ ⲉⲩⲃⲟⲙ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲍⲓⲧⲉⲛ ⲛ̀ⲑⲥⲓⲥ ⲛ̀ⲧⲉⲫⲁⲣⲉⲧⲏ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲫⲏⲣⲟ ⲛ̀ⲍⲁⲛⲕⲉⲭⲱⲟⲩⲛⲓ ⲉⲣⲣⲁⲙⲁⲟ̀ ⲇⲉⲛ ϕϯ.

76. ⲙⲉⲛⲉⲛⲥⲁ ⲟⲩⲙⲏⲛ ⲙ̀ⲏⲍⲟⲟⲩ ⲓⲥⲭⲉⲛ ⲉⲧⲁϥⲓ ⲉⲃⲟⲗ ⲇⲉⲛ ⲣⲁⲕⲟϯ ⲁ ⲛⲓⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲣⲉⲥ̅ ⲉ̀ⲱⲓⲛϩ ⲇⲉⲛ ⲍⲁⲛⲍⲃⲏⲟⲩⲓ ⲛ̀ⲙⲟⲩⲙⲉⲥⲧⲱⲟⲩ ⲟⲩⲟⲍ ⲛ̀ⲧⲓⲣⲁⲛⲛⲓⲕⲟⲛ ⲕⲁⲧⲁ ϯⲇⲉ ⲉⲧⲁⲩⲭⲟⲥ ⲉⲩⲧⲁⲕⲟ ⲛ̀ⲧⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲙⲉⲙ ⲧⲗⲓⲁⲩⲱⲧⲏ ⲛ̀ⲛⲉⲛⲓⲟϯ ⲇⲉⲛ ⲟⲩⲛⲁⲙⲓⲛ ⲛ̀ⲑⲏⲣⲓⲟⲛ ⲉⲩⲃⲟⲕⲓ ⲛ̀ⲥⲱⲟⲩ ⲟⲩⲟⲍ ⲉⲩⲱⲙϥ ⲛ̀ⲛⲓⲧⲟⲡⲟⲥ ⲉⲃⲟⲩⲁⲃ. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲛⲁⲫⲉⲣⲙⲉⲗⲉⲧⲁⲛ ⲡⲉ ⲙ̀ⲡⲥⲁⲓ ⲙ̀ⲡⲭ̅ⲥ ⲉⲧⲱⲟⲡ ⲛ̀ⲇⲏⲧϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲉⲱⲱⲡ ⲁⲩⲱⲁⲛⲃⲟⲓ ⲛ̀ⲥⲱⲧⲉⲛ ⲇⲉⲛ ⲧⲁⲓⲃⲁⲕⲓ ϕⲱⲧ ⲉ̀ⲕⲉⲟⲩⲓ. ⲟⲩⲟⲍ ⲇⲉⲛ ⲛⲁⲓ ⲁⲫⲉⲣⲉⲙⲧⲥ ⲛ̀ⲭⲁ ⲡⲓⲧⲟⲡⲟⲥ ⲉⲃⲟⲗ (-ⲡ̅ⲃ̅, in Cod. ⲡ̅ⲗ̅-) ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉ̀ⲱⲉ ⲛⲁϥ ⲉⲡⲓⲕⲗⲩⲥⲙⲁ ⲙⲁⲗⲓⲥⲧⲁ ⲕⲁⲧⲁ ⲟⲩⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲛ̀ⲧⲉ ϕϯ ⲉ̀ⲑⲣⲉ ⲍⲁⲛⲕⲉⲯⲩⲭⲏ ⲉⲛⲁⲱⲟⲟⲩ ⲟⲩⲭⲁⲓ ⲉⲃⲟⲗ ⲍⲓⲧⲟϥ ⲟⲛ ⲇⲉⲛ ⲡⲓⲕⲉⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ ⲉⲑⲃⲉ ⲭⲉ ⲛⲁⲩⲥⲟⲭⲡ ⲟⲛ ⲉⲧⲓ ⲡⲉ ⲛ̀ⲭⲉ ⲛⲓⲱⲁⲙⲱⲉ ⲓⲁⲱⲗⲟⲛ ⲇⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ.

ⲉϥⲛⲁⲱⲉ ⲛⲁϥ ⲇⲉ ⲉⲃⲟⲗ ⲇⲉⲛ ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲧⲁϫⲁ ⲕⲁⲧⲁ ϕⲣⲏϯ ⲉⲧⲁⲩⲭⲟⲥ ⲁⲩⲧⲁⲕⲧⲟ ⲉⲣⲟϥ

ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲥ̀ⲛⲏⲟⲩ ⲧⲏⲣⲟⲩ ⲇⲉⲛ ⲅⲁⲡⲉⲣⲙⲱⲟⲩⲓ̀ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲩ ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲕⲛⲁϣⲉ ⲛⲁⲕ ⲅⲱⲕ ⲙⲛ ⲅⲁⲣⲁ ⲕⲉⲣⲥⲟϯ ⲇⲁϯⲅⲏ ⲛ̀ⲛⲓⲃⲁⲣⲃⲁⲣⲟⲥ.

ⲁⲫⲉⲣⲟⲩⲱ ⲇⲉ ⲛⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉϫⲁⲩ ⲭⲉ ⲇⲉⲛ ϥⲣⲁⲛ ⲙ̀ⲡ̅ⲭ̅ⲥ̅ ϥⲧ ϯⲉⲣⲥⲟϯ ⲁⲛ ⲁⲗⲗⲁ ⲡⲓⲡⲉⲃⲛⲁⲛⲉϥ ⲉⲧⲁⲓⲏⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲙⲫⲧ ϥⲁⲓ ⲡⲉ ⲅⲓⲙⲁ ⲛ̀ⲧⲉⲱ̀ⲧⲉⲙ ⲡⲓⲣⲱⲙⲓ ⲕⲱϯ ⲛ̀ⲥⲱ ⲡⲉϥⲟⲩⲁⲁⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲁⲗⲗⲁ ⲙⲁⲗⲗⲟⲛ ⲕⲁⲧⲁ ⲟⲩⲭ̀ⲣⲉⲟⲥ ⲛ̀ⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲉⲃⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲡⲓⲉⲩⲥⲉⲃⲏⲥ ⲉⲣ ⲛⲉϥⲍ̀ⲏⲛⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ ⲉϥⲭⲟⲣⲧⲁⲥⲧ ⲉ̀ⲧⲉϥⲛⲟϥⲣⲓ ⲛⲉⲙ ⲡⲉϥⲥⲟⲛ ⲇⲉⲛ ⲟⲩⲍⲓⲥⲟⲛ ⲛ̀ⲟⲩⲱⲧ. ⲡⲁⲓⲃⲁⲣⲃⲁⲣⲟⲥ ⲅⲁⲣ ⲕⲁⲛ ⲓⲥⲭⲉⲛ ϥ̀ⲫⲟⲣϫ ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲟⲓ ⲇⲉⲛ ⲡⲁⲛⲁⲍⲧ ⲁⲗⲗⲁ ⲟⲩⲍⲓⲕⲱⲛ ⲛⲉⲙ ⲟⲩⲥⲱⲙⲧ ⲛ̀ⲧⲉ ϥⲧ (-ⲡ̅ⲍ̅-) ⲍⲱϥ ⲡⲉ ⲙ̀ⲡⲁⲣⲛⲧ ⲍⲱ. ⲁⲓⲱⲁⲛⲟⲍⲓ ⲉ̀ⲣⲁⲧ ⲍⲱ ⲟⲩⲟⲍ ⲛ̀ⲧⲉϥⲇⲟⲑⲃⲉⲧ ⲛ̀ϫⲉ ⲡⲁⲓⲃⲁⲣⲃⲁⲣⲟⲥ ϥ̀ⲛⲁⲍⲱⲗ ⲉ̀ϯⲕⲟⲗⲁⲥⲓⲥ ⲉⲑⲃⲏⲧ.

77. ⲟⲩⲟⲍ ⲇⲉⲛ ⲛⲁⲓ ⲁϥϫⲁ ⲱⲓⲛⲧ ⲉ̀ⲃⲟⲗ ⲛⲉⲙ ⲡ̀ⲕⲉⲥⲉⲡⲓ ⲛ̀ⲛⲉⲛⲓⲟϯ ⲛ̀ⲑⲉⲟⲫⲟⲣⲟⲥ ⲉϥⲥⲓ ⲙⲡⲓϯ ⲇⲁϫⲱϥ ⲛ̀ϫⲉ ⲡ̀ⲭ̅ⲥ̅ ⲱⲁ ⲡⲓⲧⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲙⲓϣϯ ⲁⲛⲧⲱⲛⲓⲟⲥ ⲥⲁⲇⲟⲩⲛ ⲙ̀ⲡⲓⲕⲗⲏⲣⲟⲙⲁ ⲛⲟⲩⲉⲍⲟⲟⲩ ⲙ̀ⲙⲟⲟⲩⲓ. ⲟⲩⲟⲍ ⲁϥⲱⲙⲡⲓ ⲅⲓⲭⲉⲛ ⲟⲩⲡⲉⲧⲣⲁ ⲥⲁⲛⲱⲙⲓ ⲛⲟⲩⲡⲟⲧⲁⲙⲟⲥ ⲇⲉⲛ ⲟⲩⲥ̀ⲡⲏⲗⲉⲟⲛ ϥⲁⲓ ⲉⲧⲁϥⲑⲁⲙⲓⲟϥ ⲛⲁⲩ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲅⲁⲛⲱⲙⲓ ⲕⲁⲧⲁ ⲁ̀ⲧⲩⲡⲟⲥ ⲙ̀ⲙⲏ ⲉⲧⲉϥⲛ̀ⲇⲏⲧϥ ⲟⲛ ⲇⲉⲛ ⲱⲓⲛⲧ ⲟⲩⲟⲍ ⲁϥⲍⲉⲙⲥⲓ ⲛ̀ⲇⲏⲧϥ ⲟⲛ ⲉϥⲙⲏⲛ ⲉ̀ϥϯ ⲙⲁⲗⲓⲥⲧⲁ ⲇⲉⲛ ⲟⲩⲁ̀ⲛⲱⲥⲓⲥ ⲉϥⲧⲟⲩⲍⲟ ⲉ̀ϫⲉⲛ ⲛⲉϥⲁⲥⲕⲏⲥⲓⲥ ⲛⲉⲙ ⲛⲉϥⲡⲟⲗⲓⲧⲓⲁ ⲉϥⲙ̀ⲙⲉϩⲣⲏ ⲅⲱⲥ ϫⲉ ϯⲛⲟⲩ ⲅⲛ̀ϩⲏ ⲁⲫⲉⲣⲍⲏⲧⲥ ⲇⲉⲛ ⲏⲙⲉⲧⲃⲉⲣⲓ ⲙ̀ⲡⲉϥⲕⲁϯ.

ϥⲧ ⲇⲉ ⲡⲓⲫⲁⲓⲣⲱⲟⲩⲱ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲇⲁ ⲡⲉⲫ̀ⲗⲁⲥⲙⲁ ⲛ̀ⲍⲟⲩⲟ̀ ⲇⲉ ⲙⲏ ⲉⲃⲟⲩⲁⲃ ⲛ̀ⲧⲁϥ ⲁⲫⲱⲱⲙ ⲛⲟⲩⲡⲓⲥⲧⲟⲥ ⲛ̀ⲕⲟⲥⲙⲓⲕⲟⲥ ⲟⲩⲟⲍ ⲛ̀ⲉⲛⲥⲉⲃⲏⲥ ⲉⲃⲣⲉⲫⲉⲣϩⲓⲁⲕⲟⲛⲓⲛ ⲛⲁⲩ ⲉⲟⲩⲉ̀ⲃⲟⲗ ⲡⲉ ⲇⲉⲛ ⲡⲓϯⲙⲓ ⲉⲧⲉⲙⲙⲁⲩ ⲉⲟⲩⲟⲛ ⲛ̀ⲧⲁϥ ⲙ̀ⲙⲁⲩ ⲛⲟⲩⲛⲁⲍⲧ ⲉϥⲭⲏⲕ ⲉ̀ⲃⲟⲗ ⲉ̀ⲇⲟⲩⲛ ⲉ̀ⲙⲏ ⲉⲃⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲧⲇⲉⲛ ⲡⲓⲧⲱⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲙⲁⲗⲓⲥⲧⲁ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲛ̀ⲍⲟⲩⲟ̀ ⲉϥⲥⲟⲩⲛⲓ ⲉ̀ⲣⲟϥ ⲇⲉⲛ ⲟⲩϫⲟⲍ ⲙ̀ⲙⲉⲧⲙⲁⲓⲛⲟⲩⲧ ⲉ̀ⲡⲟⲩⲭⲁⲓ ⲛ̀ⲧⲉϥⲯⲩⲭⲏ ⲟⲩⲛⲓϣϯ ⲅⲁⲣ ⲧⲉ ⲧⲉϥⲡⲟⲗⲓⲧⲓⲁ ⲕⲁⲧⲁ ϥⲣⲏⲧ ⲉⲧⲁⲩϫⲟⲥ (-ⲡ̅ⲋ̅, in Cod. ⲡ̅ⲍ̅-) ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲉ ⲓⲥⲭⲉⲛ ⲧⲉϥⲙⲉⲧⲕⲟⲩⲭⲓ

ⲉⲙⲙⲁⲛ ⲉϥϯ ⲇⲉⲛ ⲥⲁⲛϯⲣⲟⲥⲩⲭⲏ ⲛⲉⲙ ⲥⲁⲛⲁⲥⲕⲏⲥⲓⲥ ⲉⲧⲟⲩ ⲉⲡⲉⲩⲁⲅⲉⲣ ⲡⲉⲙϯⲱⲁ Ⲁⲉ ⲟⲛ ⲛⲛⲁⲩ ⲉϩⲁⲛⲥⲱⲣⲡ ⲉⲃⲟⲗ ⲉⲧⲟⲩⲁⲃ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛ ϥϯ. ⲟⲩⲟϩ ⲡⲁⲓⲣⲱⲙⲓ ϥⲁⲓ ⲛⲁϥⲟⲓ ⲛ̀ⲇⲓⲁⲕⲟⲛⲓⲧⲏⲥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ. ⲟⲩⲥⲟⲡ Ⲁⲉ ⲛ̀ϯⲉⲃⲇⲟⲙⲁⲥ ⲛⲉⲩⲁⲅϩⲓⲕⲟⲧ ⲡⲉ ⲉⲡⲉⲛⲓⲱⲧ ⲉⲃⲏⲉ ⲟⲩϫⲣⲓⲁ ⲛ̀ⲁⲛⲁⲅⲕⲉⲟⲛ ⲟⲩⲟϩ ϥⲁⲓ ⲛⲉⲩⲁⲅⲁⲓⲟⲩ ⲡⲉ ⲛ̀ϯⲕⲩⲣⲓⲁⲕⲏ ⲉⲃⲟⲩⲁⲃ ⲕⲁⲧⲁ ϣⲣⲏϯ ⲉⲧⲁⲩϫⲟⲥ.

78. ⲡⲉⲛⲓⲱⲧ Ⲁⲉ ϩⲱϥ ⲟⲛ ⲛⲁϥⲙⲛⲟⲩ ⲡⲉ ⲉⲡⲓϯⲙⲓ ⲛ̀ϩⲁⲛⲥⲟⲡⲥⲟⲡ ⲉⲩⲕⲓⲙ ⲉⲣⲟϥ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛ ϥϯ ϥⲁⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲧⲉⲣⲉⲛⲉⲣⲅⲓⲛ ⲛ̀ⲇⲏⲧϥ ⲛⲟⲩⲙⲛⲏⲙ ⲛ̀ⲧⲁⲩⲥⲟ ⲛ̀ϩⲣⲏϯ ⲛⲓⲃⲉⲛ ⲛ̀ϩⲟⲩⲟ Ⲁⲉ ⲉⲡϫⲓⲙⲉⲣⲕⲁⲑⲁⲣⲓⲍⲓⲛ ⲛ̀ⲛⲟⲩⲯⲩⲭⲏ ⲉⲃⲟⲗ ⲇⲉⲛ ⲧ̀ⲯⲱⲣⲁ ⲛ̀ⲧⲧⲣⲉⲥⲕⲓⲁ ⲙ̀ⲡⲟϥ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲉⲩⲗⲏⲙⲙⲟⲥ ⲇⲉⲛ ⲡ̀ϫⲓⲙⲉϩⲣⲉ ϕⲟⲩⲱⲙⲓ ⲟⲩⲛ ⲛ̀ⲧⲉϥⲁⲣⲉⲧⲏ ⲱⲁⲓ ⲟⲛ ⲇⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ ⲙ̀ⲫϩⲏϯ ⲛⲟⲩϕⲱⲥⲧⲏⲣ ⲁϥⲙⲱⲟⲩⲛ ⲅⲁⲣ ⲛⲱⲟⲩ ⲛ̀ⲑⲁⲩⲙⲱⲓϯ ⲧⲏⲣⲟⲩ ⲉⲇⲟⲩⲛ ⲉⲡⲓⲟⲩϫⲁⲓ ⲟⲩⲟϩ ⲉⲃⲏⲉ ⲡⲓϩⲏϯ ⲉⲧⲟⲩⲉⲣⲙⲉⲧⲉϫⲓⲛ ⲙ̀ⲡⲟⲩⲛⲟϭⲉⲙ ⲉⲃⲟⲗ ⲅⲓⲧⲟϥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲩⲱⲁⲛⲥⲱⲧⲉⲙ ϫⲉ ⲁϥⲓ ⲉⲛⲙⲱⲓ ⲉⲃⲟⲗ ⲇⲉⲛ ⲡⲓⲧⲱⲟⲩ ⲛⲁⲣⲉ ⲡⲓⲙⲙⲏ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲡⲓϯⲙⲓ ⲛⲛⲟⲩ ⲉⲃⲟⲗ ⲇⲁϫⲱϥ ⲡⲉ ⲏⲗⲓⲕⲓⲁ ⲛⲓⲃⲉⲛ ⲉⲅⲓⲉⲙⲟⲩ ⲉⲃⲟⲗ ⲅⲓⲧⲟϥ (-ⲡⲉ-) ϩⲱⲥ ⲣⲉϥⲉⲣⲡⲉⲑⲛⲁⲩⲉϥ ⲛ̀ⲧⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲁⲙⲱⲟⲩ ⲅⲁⲣ ⲛ̀ⲭⲉ ⲛⲓⲯⲩⲭⲏ ⲉⲧⲁϥⲑⲟⲕⲙⲟⲩ ⲉⲃⲟⲗ ⲇⲉⲛ ⲛⲉⲛϫⲓⲝ ⲙ̀ⲡⲓϫⲁϫⲓ ⲉϥⲉⲣⲧⲓⲣⲁⲛⲉⲩⲉⲥⲑⲉ ⲉⲃⲏⲓ ⲉϫⲱⲟⲩ ⲇⲉⲛ ϩⲁⲛⲙⲏⲙ ⲙ̀ⲙⲁⲩⲱⲟⲩ ⲉⲛⲧⲁϫⲱⲛⲧ ⲙ̀ⲫϯ ⲙⲁⲗⲓⲥⲧⲁ ⲙⲏ ⲉⲧⲁⲓⲉⲛ ⲡⲱⲉⲙⲓ ⲛⲛⲓⲁⲱⲗⲟⲛ.

ⲉⲁϥⲧⲟⲩⲃⲟ ⲙ̀ⲡⲓⲙⲁ ⲧⲏⲣϥ ⲱⲁⲧⲉⲛ ⲟⲩⲣⲱⲙⲓ ⲛⲟⲩⲱⲧ ⲛⲉⲙ ⲡⲉϥⲏⲓ ⲧⲏⲣϥ. ⲟⲩⲟϩ ϥⲁⲓ ⲕⲁⲧⲁ ϣⲣⲏϯ ⲉⲧⲁⲩϫⲟⲥ ⲛⲉ ⲟⲩⲣⲁⲙⲁⲟ ⲙ̀ⲙⲁⲩⲱ ⲡⲉ ⲉⲫⲟⲓ ⲛ̀ⲛⲉⲙⲧⲉ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲧⲓⲣⲁⲛⲛⲟⲥ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲁⲩⲑⲁⲗⲏⲥ ⲉⲃⲏⲉ ⲡⲁⲱⲁⲓ ⲛ̀ⲛⲉϥϫⲣⲏⲙⲁ ⲉⲟⲩⲟⲛ ⲛ̀ⲧⲁϥ ⲙ̀ⲙⲁⲩ ⲛⲟⲩⲙⲏⲙ ⲛ̀ⲓⲁⲱⲗⲟⲛ ⲛⲁⲩ ⲉⲣⲁⲧ ⲉⲩⲇⲉⲛ ⲡⲉϥⲏⲓ ⲉϥⲙⲉϣⲙⲉϯ ⲙ̀ⲙⲟⲟⲩ ⲕⲁⲧⲁ ϕⲟⲣⲙⲏ ⲙ̀ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ. ⲟⲩⲟϩ ϥⲁⲓ ⲟⲛ ⲛⲉϥⲁϥϯ ⲛⲟⲩⲙⲏⲙ ⲛ̀ⲇⲁⲓⲥⲓ ⲛ̀ⲛⲓⲡⲓⲥⲧⲟⲥ ⲛⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲡⲉ ⲛ̀ⲍⲟⲩⲟ Ⲁⲉ ⲛⲏ ⲉⲃⲛⲁⲧⲁⲥⲑⲱⲟⲩⲛ ⲉⲃⲟⲗ ⲇⲉⲛ ⲡⲉϥϣⲙⲉϣⲙⲉϯ ⲉⲧⲥⲟϥ ⲉⲇⲱⲟⲩⲛ ⲉⲡⲉⲙⲓ ⲙ̀ⲫϕⲟⲣⲙⲏ ⲙ̀ⲡⲛ̅ⲥ̅ ⲉϥϯ ⲛ̀ⲍⲁⲛⲛⲓⲗϯ ⲛⲉⲙⲕⲁⲍ ⲛⲱⲟⲩ ⲟⲩⲟϩ ⲕⲁⲧⲁ ϕⲣⲏϯ ⲉⲧⲁⲩϫⲟⲥ ⲁϥⲍⲓⲧⲟϥ ⲛⲟⲩⲙⲏⲙ ⲛⲥⲟⲡ

ⲉⲉⲣⲡⲉⲧⲍⲱⲟⲩ ⲙ̀ⲡⲉⲛⲡⲁⲛⲁⲩⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲇⲉⲛ ⲫⲑⲟⲛⲟⲥ ⲙ̀ⲡⲓⲭⲓⲁⲃⲟⲗⲟⲥ ⲉⲧⲉⲣⲉⲡⲓⲃⲟⲩⲗⲉⲩⲓⲛ ⲉⲣⲟϥ ⲟⲩⲟϩ ⲉϥϫⲱⲣϫ ⲇⲉⲛ ⲟⲩϫⲣⲟϥ ⲛ̀ⲛⲁⲩ ⲛⲓⲃⲉⲛ ⲉⲱⲗⲓ ⲙ̀ⲡⲉϥⲱⲛϩ ⲉⲃⲟⲗ ⲅⲓⲭⲉⲛ ⲡⲓⲕⲁⲍⲓ. ⲫ† ⲗⲉ ⲡⲓϥⲁⲓⲣⲱⲟⲩⲱ ⲟⲩⲟϩ ⲡ̀ϫⲉⲡⲁⲥⲧⲏⲥ ⲛ̀ⲛⲏ ⲉⲑⲟⲩⲁⲃ (-ⲡ̅ⲏ̅, in Cod ⲡ̅ⲏ̅-) ⲙ̀ⲡⲉϥⲉⲣⲉⲛⲉϫⲉⲥⲑⲉ ⲉⲑⲣⲉ ⲟⲩⲍⲱⲃ ⲉϥⲍⲱⲟⲩ ⲧⲁⲍⲉ ⲡⲉϥⲃⲱⲕ ⲁⲗⲗⲁ ⲙⲁⲗⲗⲟⲛ ⲇⲉⲛ ⲟⲩⲥⲟⲫⲓⲁ ⲉⲥⲉⲣⲍⲱⲃ ⲙⲁⲗⲓⲥⲧⲁ ⲉ̀ⲡⲉϥⲟⲩⲱⲁⲓ ⲅⲓⲧⲉⲛ ⲛⲓⲉⲩϫⲏ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ.

ⲁϥⲓⲛⲓ ⲛⲟⲩϣⲱⲙⲛⲓ ⲉϫⲱϥ ⲛ̀ⲧⲉ ⲅⲁⲛⲕⲉⲗⲕⲁ ⲛ̀ϫⲱϥ ⲉⲩ† ⲧⲕⲁⲥ ⲙ̀ⲙⲁϣⲱ ⲥⲱⲥⲧⲉ ⲇⲉⲛ ⲫⲁⲓ ⲛ̀ⲧⲉⲧⲉⲣⲃⲉⲗⲗⲉ ⲙ̀ⲡⲉⲧⲃ̅ ⲙ̀ⲙⲁⲗ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲥⲟⲕⲉⲛⲧ ⲉⲃⲟⲗ ⲇⲁⲣⲟϥ. ⲛⲉⲧⲉⲃⲓⲁⲓⲕ ⲗⲉ ⲛⲉⲙ ⲛⲏ ⲉⲧⲉ ⲛⲟⲩϥ ⲧⲏⲣⲟⲩ ⲉⲩⲉⲣⲍⲏⲃⲓ ⲟⲩⲟϩ ⲉⲩⲧⲱⲓⲧ ⲉⲩⲉⲱⲱⲕⲓ ⲇⲁⲣⲁⲧⲟⲩ ⲛ̀ⲛⲟⲩⲛⲟⲩⲧ ⲛ̀ⲛⲟⲩϫ ⲉⲩⲙⲟⲩⲧ ⲟⲩⲃⲉ ϫⲟⲩⲁⲓ ϫⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ⲉⲃⲟⲩⲛⲁⲍⲙⲉϥ. ⲟⲩⲟϩ ⲛⲁⲣⲉ ϫⲉⲓ ⲙ̀ⲡⲟⲏⲑⲓⲁ ⲱⲟⲡ ⲙ̀ⲡⲓⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲉⲧⲉⲓⲙⲁⲩ ⲁⲛ ⲡⲉ ⲥⲁ ϫⲓ ⲛ̀ⲥⲁ ⲁⲗⲗⲁ ⲙⲁⲗⲗⲟⲛ ⲛⲁⲣⲉ ϫⲙⲟⲩ ⲭⲉⲙⲭⲟⲙ ⲉϫⲱϥ ⲛ̀ⲍⲟⲩⲟ̀ ⲡⲉ ⲉⲁϥⲉⲣ ⲙ̀ⲫⲣⲏ† ⲛⲟⲩϣⲉ ⲉϥϫⲉϥϫⲱϥ. ⲉϥϫⲏ ⲗⲉ ⲇⲉⲛ ⲧⲁⲓⲃⲁⲍⲁⲛⲟⲥ ⲑⲁⲓ ⲁϥϫⲟⲥ ⲇⲉⲛ ⲧⲉϥⲁⲛⲁⲩⲕⲏ ⲙⲟⲩⲓⲥ ⲇⲉⲛ ⲟⲩⲇⲓⲥⲓ ⲉⲩⲥⲱⲧⲉⲙ ⲉ̀ⲧⲉϥⲑⲓⲙ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲧⲁϫⲏ ⲁⲛⲟⲩⲓ ⲛⲏⲓ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ⲉⲙⲛⲁⲓ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ⲫ† ⲛ̀ⲛⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ϫⲉ ⲁⲧⲇⲛⲟⲩϥ ⲙ̀ⲙⲟⲛ ⲟⲩϫⲁⲓ ⲛⲁⲩⲱⲡⲓ ⲛⲏⲓ.

ⲥⲁⲧⲟⲧⲟⲩ ⲗⲉ ⲛⲏ ⲉⲧⲉ ⲛⲟⲩϥ ⲧⲏⲣⲟⲩ ⲛⲉⲧⲙⲏⲣⲓ ⲛⲉⲙ ⲛⲉⲧⲉⲃⲓⲁⲓⲕ ⲧⲏⲣⲟⲩ ⲇⲉⲛ ⲟⲩⲛⲓⲙ† ⲛ̀ⲥⲡⲟⲩⲇⲏ ⲁⲩⲇⲟϫⲓ ⲉⲣⲁⲧⲥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉ̀ⲡⲧⲱⲟⲩ. (-ⲛ̅ⲍ̅-) ⲉⲧⲁⲩϫⲱⲗⲇ ⲗⲉ ⲉ̀ⲫⲣⲟ ⲙ̀ⲡⲉⲧⲁⲥⲕⲏⲧⲏⲣⲓⲟⲛ ⲁⲥⲓ ⲉⲃⲟⲗ ⲛ̀ϫⲉ ⲡⲓⲥⲏⲛⲓ ⲛ̀ⲧⲉ ⲛⲓⲯⲩϫⲏ ⲛⲉⲙ ⲛⲓⲥⲱⲙⲁ. ⲛ̀ⲑⲱⲟⲩ ⲗⲉ ⲛⲏ ⲉⲧⲁⲩⲟⲩⲟⲣⲡⲟⲩ ⲛⲁⲩ†ⲍⲟ ⲡⲉ ⲛ̀ⲍⲁⲛⲙⲏⲛ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲃⲣⲉⲥⲙⲉⲛⲍⲏⲧ ⲇⲁⲣⲟϥ. ⲡⲉⲛⲓⲱⲧ ⲗⲉ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉ ⲉⲃⲏⲗ ⲛ̀ⲧⲉϥ† ⲣⲱϥ ⲉϫⲱ ⲛ̀ⲥⲱϥ ⲛ̀ⲧⲁⲓⲙⲉⲧⲁⲡⲁⲛⲉ̀ⲣⲱⲡⲟⲥ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲥⲓ ⲟⲩⲱⲓⲛⲓ ⲇⲉⲛ ⲫⲟⲩⲱⲓⲛⲓ ⲛ̀ⲧ†ⲧⲣⲓⲁⲥ ⲉⲑⲟⲩⲁⲃ ⲁⲛⲁⲟⲩϫⲁⲓ ⲁⲛ. ⲛⲁⲓ ⲉⲧⲁⲩⲥⲟⲑⲙⲟⲩ ⲛ̀ϫⲉ ⲛⲏ ⲉⲧⲁϥⲟⲩⲟⲣⲡⲟⲩ ⲟⲩⲟϩ ⲉⲧⲁⲩⲱⲉ ⲛⲱⲟⲩ ⲁⲩϫⲉ ⲛⲁⲓ ⲙ̀ⲫⲏ ⲉⲧⲉⲣⲕⲓⲛⲇⲩⲛⲉⲩⲓⲛ. ⲁϥⲱⲱⲥ ⲉⲃⲟⲗ ⲉϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲙⲁⲣⲉⲫⲧⲁⲗⲥⲟⲓ ⲉⲃⲟⲗ ⲇⲉⲛ ⲧⲁⲓⲙⲁⲥⲧⲓⲍ ⲕⲉ †ⲛⲁⲓⲣⲓ ⲕⲁⲧⲁ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲫⲟⲩⲁⲱⲟⲩ. ⲛⲁⲓ ⲗⲉ ⲉⲧⲁϥⲥⲟⲑⲙⲟⲩ ⲛ̀ⲧⲟⲧⲟⲩ ⲛ̀ⲛⲏ ⲉⲧⲁϥⲟⲩⲟⲣⲡⲟⲩ ⲟⲛ ⲛ̀ϫⲉ

ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲫⲙⲟⲩⲓ ⲛⲉⲙⲙⲟⲟⲩ ⲉⲓ ϥ̀ⲙⲱⲓⲧ ⲉϥⲣⲁⲩⲓ ⲉⲩⲥ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲃⲟⲗ ⲅⲓⲧⲉⲛ ϥ̀ⲧ.

ⲉⲧⲁϥϥⲟⲥ ⲇⲉ ⲉϥⲙⲁⲛ̀ⲱⲱⲡⲓ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲉⲧⲉⲙ̀ⲙⲁⲩ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲩⲉⲓ ⲛ̀ⲭⲉ ⲛⲓⲁⲗⲱⲗⲟⲛ ⲉⲧⲁⲉⲛ ⲡⲉϥⲏⲓ ⲇⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁⲩⲕⲱϥ ⲟⲩⲟⲉ ⲛⲓⲇⲉⲙⲱⲛ ⲉⲧⲭⲁⲗⲏⲟⲩⲧ ⲉ̀ϥⲟⲩⲁⲓ ϥ̀ⲟⲩⲁⲓ ⲙ̀ⲙⲟⲟⲩ ⲁⲩϥⲱⲧ ⲟⲩⲟⲉ ⲛⲁⲩⲱϥ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲡⲓⲁⲏⲣ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲟⲩⲟⲓ ⲛⲁⲛ ⲭⲉ ⲁⲩⲇⲟⲝⲁⲍⲉ ⲛ̀ⲥⲱⲛ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ (-ⲛ̄ⲏ̄, in Cod ⲇ̄-) ⲟⲩⲟⲉ ⲁⲩⲱⲗⲓ ⲛ̀ⲛⲉⲛⲧⲟⲡⲟⲥ ⲛ̀ⲧⲟⲧⲉⲛ. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲉϥⲙⲉⲉⲩ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲡⲓⲡⲛⲁ̄ ⲉⲃⲟⲩⲁⲃ ⲛⲁϥⲙⲓϥⲓ ⲛ̀ⲥⲱⲟⲩ ⲉϥⲉⲣⲗⲓⲟⲓⲕⲓⲛ ⲛ̀ⲥⲁ ⲧⲟⲩⲡⲗⲁⲛⲏ ⲙⲁⲗⲓⲥⲧⲁ ⲇⲉⲛ ⲟⲩⲍⲟⲉⲍⲓⲥ ⲉⲥⲭⲟⲣ ⲛ̀ⲧⲉ ϥ̀ⲙⲏⲓⲛⲓ ⲙ̀ⲡⲓⲥ̄ⲝ̄ ⲛⲟⲩⲱⲁⲓ ⲉⲩⲉⲣⲁⲣⲓⲁⲍⲓⲛ ⲙ̀ⲡⲓⲙⲁⲛ̀ⲱⲱⲡⲓ ⲧⲏⲣϥ ⲇⲉⲛ ⲡⲥ̀ⲙⲟⲩ ⲛ̀ⲛⲉϥⲱⲗⲏⲛ ⲉⲃⲟⲩⲁⲃ ⲛⲉⲙ ⲅⲁⲛⲡⲣⲟⲥⲉⲩⲭⲏ ⲉⲧⲟⲙ.

ⲇⲉⲛ ⲛⲁⲓ ⲇⲉ ⲉⲡⲁⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲱⲙ ⲉ̀ⲃⲟⲗ ⲡⲉ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲣⲓⲃⲟⲏⲑⲉⲓⲛ ⲉ̀ⲣⲟⲓ. ⲡⲉⲛⲓⲱⲧ ⲇⲉ ⲉⲃⲟⲩⲁⲃ ⲉϥⲙⲉⲉⲩ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲙⲉⲧⲱⲉⲛϩⲏⲧ ⲛⲓⲃⲉⲛ ⲁⲩⲉⲣⲕⲁⲑⲏⲕⲓⲛ ⲙ̀ⲙⲟϥ ⲛⲉⲙ ⲡⲉϥⲏⲓ ⲧⲏⲣϥ ⲇⲉⲛ ⲡⲥⲁϫⲓ ⲙ̀ⲡⲓⲱⲟⲩ ⲛ̀ⲉⲛⲉⲥ ⲟⲩⲟⲉ ⲁⲩⲉⲣⲉϥⲉⲣⲟⲙⲟⲗⲟⲅⲓⲛ ⲛ̀ⲧⲙⲉⲧⲛⲟⲩⲧ ⲛⲟⲩⲱⲧ ⲛ̀ⲧⲉ ⲧⲧⲣⲓⲁⲥ ⲉⲃⲟⲩⲁⲃ ⲛⲁⲧⲥⲱⲟⲩⲧ ⲛⲁⲧⲫⲱⲣϫ ⲛⲁⲧⲁⲣⲭⲏ ⲟⲩⲟⲉ ⲛⲁⲧⲇⲁⲓ ⲟⲩⲟⲉ ⲟⲛ ⲉⲩⲉⲣⲟⲙⲟⲗⲟⲅⲓⲛ ⲛ̀ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲉⲧⲁϥⲁⲓⲥ ⲱⲁⲣⲟⲛ ⲉⲃⲏⲉ ⲡⲉⲛⲟⲩⲭⲁⲓ ⲛ̀ⲭⲉ ⲡⲓⲟⲩⲁⲓ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲧⲧⲣⲓⲁⲥ ⲉⲃⲟⲩⲁⲃ ⲡⲓⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ⲱⲏⲣⲓ ⲟⲩⲟⲉ ⲛ̀ⲗⲟⲅⲟⲥ ⲛ̀ⲧⲉ ϣⲓⲱⲧ ϥⲁⲓ ⲉⲧⲁϥϭⲓⲥⲁⲣⲝ ⲇⲉⲛ ⲟⲩⲡⲛⲁ̄ ⲉϥⲟⲩⲁⲃ ⲕⲁⲧⲁ ⲟⲩⲍⲩⲡⲟⲥⲧⲁⲥⲓⲥ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲃⲟⲩⲁⲃ ⲙⲁⲣⲓⲁ ⲉⲁϥⲥⲱⲧⲙ ⲙ̀ⲡⲣⲱⲙⲓ ⲛ̀ⲧⲉⲗⲓⲟⲥ ⲉⲁϥⲙⲓⲛⲓϩⲁⲍ ⲇⲉⲛ ϯⲥⲁⲣⲝ ⲁϥⲧⲱⲙⲛ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲛⲏ ⲉⲃⲙⲙⲟⲟⲩⲧ ⲙ̀ⲡⲓⲉⲃⲟⲟⲩ ⲙ̀ⲙⲁⲍⲣ̄ ⲁϥⲙⲉ ⲛⲁϥ ⲉ̀ⲡⲱⲙⲓ ⲉⲛⲓⲫⲛⲟⲩⲓ (-ⲡⲏ̄-) ⲫⲛⲟⲩ ⲇⲉⲛ ⲡⲉϥⲙⲟⲩ ⲉ̀ϯⲍⲁⲡ ⲉⲛⲏ ⲉⲧⲟⲛϩ ⲛⲉⲙ ⲛⲏ ⲉⲃⲙⲙⲟⲟⲩⲧ. ⲇⲉⲛ ⲛⲁⲓ ⲇⲉ ⲁⲩⲉⲣⲁⲡⲟⲧⲁⲍⲉⲥⲑⲉ ⲙ̀ⲡⲥⲁⲧⲁⲛⲁⲥ ⲛ̀ⲭⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲩⲉⲣⲁⲛⲁⲑⲉⲙⲁⲧⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲛⲉⲙ ⲛⲉϥⲗⲉⲙⲱⲛ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁϥⲧⲱⲙⲥ ⲛⲁϥ ⲛⲉⲙ ⲡⲉϥⲏⲓ ⲧⲏⲣϥ ⲛ̀ⲭⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛⲓⲱⲧ ⲉ̀ϥⲣⲁⲛ ⲛ̀ⲧⲧⲣⲓⲁⲥ ⲉⲃⲟⲩⲁⲃ ⲛⲟⲙⲟⲟⲩⲥⲓⲟⲛ ⲛⲁⲧⲥⲱⲟⲩⲧ ⲛⲁⲧⲁϫⲱϫⲉⲃ ⲛⲁⲧⲙⲱⲡ ⲉⲣⲟⲥ ⲛⲟⲩⲡⲣⲟⲥⲑⲏⲕⲏ ⲛ̀ϧⲏⲓ ⲛⲥⲛⲟⲩ ⲟⲩⲟⲉ ⲁⲩⲉⲣⲉⲟⲩⲃⲁϣ ⲇⲉⲛ ϥ̀ⲟⲩⲱⲙⲓ ⲙ̀ⲡⲓⲥⲱⲙⲧ ⲙ̀ⲙⲉⲣⲓ.

ⲟⲩⲟⲉ ⲟⲩⲱϥⲫⲏⲣⲓ ⲙ̀ⲡⲁⲣⲁⲇⲟⲝⲟⲛ ⲁⲥⲱⲱⲙⲡⲓ ⲙ̀ⲡⲓⲙⲁⲩ ⲉⲧⲉⲓⲙⲁⲩ ⲡⲉϫⲱⲟⲩ. ⲉⲧⲁϥⲓ ⲅⲁⲣ ⲉ̀ⲡⲱⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲛⲓⲙⲙⲟⲟⲩ ⲉⲃⲟⲩⲁⲃ ⲙ̀ⲙⲓⲥⲧⲓⲕⲟⲛ ⲅⲁⲛⲕⲏⲕⲥ ⲁⲩⲉⲓ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲛⲉⲧⲃⲁⲗ ⲙ̀ⲫⲏⲣⲏ ⲛ̀ⲅⲁⲙⲱⲛⲓⲕⲓ ⲉⲁϥⲛⲁⲩ ⲙ̀ⲙⲟⲗ ⲛ̀ⲧⲟⲩⲛⲟⲩ ⲟⲩⲟⲉ ⲁϥⲧⲁⲗⲥⲟ ϩⲉⲛ ⲛⲉϥⲙⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲉ ⲡⲓⲙⲏⲛ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲡⲓϯⲙⲓ ⲉⲧⲃⲉⲟⲩⲛⲧ ⲛⲁⲩⲥⲓ ⲱⲫⲏⲣⲓ ⲡⲉ ⲉⲩϯⲱⲟⲩ ⲙ̀ⲙⲟϥ. ⲉⲛⲁϥⲙⲟⲩⲛ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲗⲟⲓⲡⲟⲛ ⲛ̀ⲭⲉ ⲟⲩⲙⲓⲱϥ ⲛ̀ⲣⲁⲱⲓ ⲛⲉⲙ ⲟⲩⲟⲩⲛⲟϥ ⲙ̀ⲡⲛ̅ⲁⲧⲓⲕⲟⲛ ⲛⲁⲩⲉⲣ ⲱⲁⲓ ϩⲉⲛ ⲟⲩⲃⲉⲗⲏⲗ ⲙⲁⲗⲓⲥⲧⲁ ϩⲉⲛ ⲧⲏⲓ ⲙ̀ⲡⲓⲥⲧⲟⲥ ⲛ̀ⲭ̀ⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲉⲧⲉⲓⲙⲁⲩ ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲙⲏ ⲉⲧⲉ ⲛⲟⲩϥ ⲧⲏⲣⲟⲩ ⲉ̀ⲯⲣⲏⲓ ⲉⲭⲉⲛ ⲡⲓⲥⲱϯ ⲉⲧⲕⲛⲃ ⲉⲧⲁϥⲧⲁϩⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⲅⲓⲧⲉⲛ ⲡ̅ⲥ̅ⲝ̅ ⲛⲉⲙ ⲡⲉϥⲃⲱⲕ ⲓⲱⲁⲛⲛⲏⲥ. (-ϥ̅, in Cod -ⲃ̅)

ϩⲉⲛ ⲧⲭⲓⲛⲉ̀ⲣⲉϥⲉⲣⲁⲡⲟⲗⲁⲩⲓⲛ ⲇⲉ ⲛ̀ⲛⲁⲓⲙⲓϣ ⲛ̀ⲁⲱⲣⲉⲁ ⲟⲩⲟⲉ ⲛ̀ⲧⲉϥϣⲁϣⲙⲓ ⲉ̀ⲃⲙⲉⲧⲁⲗⲏⲙⲯⲓⲥ ⲛ̀ⲛⲓⲙⲓⲥⲧⲏⲣⲓⲟⲛ ⲉⲃⲟⲩⲁⲃ ⲁϥⲥⲱⲣ ⲛ̀ⲅⲁⲛⲛⲓϣ ⲛ̀ⲭ̀ⲣⲏⲙⲁ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲅⲏⲕⲓ ϩⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲓⲙⲁⲩ ⲛⲉⲙ ⲅⲁⲗⲱⲣⲟⲛ ⲉⲛⲟϣ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲙⲁⲗⲓⲥⲧⲁ ⲛ̀ⲧⲱⲉⲃⲓⲱ ⲙ̀ⲡⲓⲟⲩⲭⲁⲓ ⲉⲧⲁϥϣⲁϣⲙⲓ ⲉ̀ⲣⲟϥ ⲟⲩⲟⲉ ⲛⲓⲱⲱⲗⲟⲛ ⲛ̀ⲛⲟⲩⲃ ⲕⲉ ⲅⲁⲧ ⲁⲫⲁⲓⲧⲟⲩ ⲛ̀ⲕⲓⲙⲓⲗⲓⲟⲛ ⲛⲉⲙ ⲧⲓⲥⲕⲟⲥ ⲛⲉⲙ ⲛ̀ⲕⲉⲥⲉⲡⲓ ⲉⲧⲧⲟⲙⲓ ⲉ̀ⲡⲱⲉⲙⲡⲓ ⲛ̀ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲁⲗⲓⲥⲧⲁ ⲉ̀ⲧⲕⲟⲥⲙⲓⲥⲓⲥ ⲙ̀ⲡⲓⲙⲁ ⲛ̀ⲉⲣϣⲱⲟⲩϣⲓ ⲉⲃⲟⲩⲁⲃ. ⲧⲏⲛⲓ ⲇⲉ ⲛⲏⲛ ⲉⲧⲁⲩⲃⲓⲱⲙⲥ ϩⲉⲛ ⲡⲓⲉⲃⲟⲟⲩ ⲉⲧⲉⲓⲙⲁⲩ ⲉ̀ⲃⲟⲗ ⲅⲓⲧⲟⲧϥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲡⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲧⲉϥⲥ̀ⲣⲓⲙⲓ ⲛⲉⲙ ⲛⲉϥⲙⲏⲣⲓ ⲛⲉⲙ ⲛⲉϥⲉⲃⲓⲁⲓⲕ ⲛⲉⲙ ⲙⲏ ⲉⲧⲉ ⲛⲟⲩϥ ⲧⲏⲣⲟⲩ ⲥⲉⲓⲣⲓ ⲛ̅ⲟ̅ ⲙ̀ⲯⲩⲭⲏ ϩⲉⲛ ⲧⲟⲩⲏⲡⲓ. ϩⲉⲛ ⲧⲭⲓⲛⲉ̀ⲣⲉϥⲉⲣⲕⲁⲑⲁⲣⲓⲍⲓⲛ ⲇⲉ ⲙ̀ⲡⲓⲙⲁ ⲧⲏⲣϥ ⅁ⲓⲧⲉⲛ ⲉ̀ⲙⲉⲧⲣⲉϥϯ ⲧⲟⲧⲉ ⲙ̀ⲡⲓⲉ̀ⲙⲟⲩ ⲛ̀ⲧⲉ ⲧⲫⲉ ϩⲉⲛ ⲧⲁⲙⲧ ⲛ̀ⲛⲉϥⲇⲓⲥⲓ ⲟⲩⲟⲉ ⲁϥⲧⲏⲓⲧⲟⲩ ⲉ̀ⲧⲟⲧϥ ⲙ̀ⲡⲛ̅ⲁ̅ ⲡⲓⲙⲁⲛⲉ̀ⲥⲱⲟⲩ ⲉⲧⲉⲛϩⲟⲩ ⲉϥⲑⲟⲛⲧⲉⲛ ⲙ̀ⲙⲟⲟⲩ ⲉ̀ⲡⲓⲥⲟⲫⲟⲥ ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲉⲁϥⲱⲉ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⅁ⲓⲧⲟⲧⲟⲩ ⲉϥϥⲁⲓ ⲛ̀ⲛⲓⲯⲩⲭⲏ ⲛ̀ⲟⲩⲭⲁⲓ ⲛ̀ⲧⲉ ⲛⲉϥⲉⲣⲙⲱⲟⲩⲓ ϩⲉⲛ ⲟⲩⲣⲁⲱⲓ ⲉⲱⲥ ⲉⲣⲉⲧⲁⲧⲏⲥ ⲉϥⲉⲛϩⲟⲩ ⲛ̀ⲧⲉ ⲫⲓⲗⲁϩⲗⲟⲫⲓ ⲙ̀ⲡⲛ̅ⲁ̅ ⲥⲁⲃⲁⲱⲑ.

79. ⲉⲧⲁϥⲱⲉ ⲇⲉ ⲛⲁϥ ⲉ̀ⲡⲉϥⲣⲓⲥⲭⲁⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ⲭⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛⲓⲱⲧ (-ϥ̅ⲁ̅-) ⲉⲩⲉⲣⲗⲁⲙⲡⲓⲛ ϩⲉⲛ ⲛⲉⲛϫⲟⲙ ⲛ̀ⲛⲓⲁⲅⲱⲛ ⲉⲃⲣⲁⲛⲁϥ ⲙ̀ⲫⲏⲣⲏ ⅁ⲱⲥ ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⅁ⲱⲥ ⲡ̀ⲣⲟⲫⲏⲧⲏⲥ ⅁ⲱⲥ

ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲁⲗⲓⲥⲧⲁ ⲥⲱⲥ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲟⲩⲙⲏⲛⲉ ⲛ̀ⲥⲟⲡ ⲧⲉⲛ ⲫⲏ ⲉⲧⲣⲏⲡ ⲛⲉⲙ ⲫⲏ ⲉⲑⲟⲩⲟⲛⲥ ⲉ̀ⲃⲟⲗ ⲥⲱⲥ ⲟⲙⲟⲗⲟⲅⲓⲧⲏⲥ ⲙⲁⲗⲓⲥⲧⲁ ⲥⲱⲥ ⲉⲙⲕⲣⲁⲧⲏⲥ ⲧⲉⲛ ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲛ̀ⲁⲅⲁⲑⲟⲛ ⲉⲩⲉⲣⲓⲉⲫⲟⲩⲱⲓ ⲉ̀ⲡⲉⲩⲕⲁⲥⲓ ⲛ̀ⲕⲁⲗⲱⲥ ⲉ̀ⲁⲥⲧⲟⲩⲃⲟ ⲛ̀ⲧⲉ ⲧⲉⲩⲕⲟⲓ ⲟⲩⲟⲥ ⲁⲩϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲕⲁⲣⲡⲟⲥ ⲙ̀ⲡⲉⲩⲥⲱⲙⲁ ⲫⲁⲓ ⲉⲧⲁⲩⲟⲩⲃⲁⲱ ⲙ̀ⲫⲣⲏⲧ ⲙ̀ⲡⲓⲟⲩⲱⲓⲛⲓ ⲟⲩⲟⲥ ⲁⲩⲉⲣⲱⲁⲩ ⲧⲉⲛ ⲡⲉⲑⲣⲁⲛⲁⲩ ⲙ̀ⲙⲏⲧ ⲟⲩⲟⲥ ⲉ̀ⲣⲓⲧⲟⲩ ⲉ̀ⲡⲁⲥⲟ ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ ⲡⲓⲙⲁ ⲉⲧⲉ ⲛⲁⲣⲉ ⲡⲉⲩⲥⲱⲧ ⲛ̀ⲧⲁⲏⲧⲟ ⲡⲉ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲕⲁⲧⲁ ⲧ̀ⲡⲁⲣⲉⲙⲛⲓⲥⲓⲥ ⲙ̀ⲡⲉⲛⲥⲱⲧⲏⲣ ⲉⲩⲥⲧⲱⲙⲱⲟⲩ ⲇⲉ ⲛ̀ⲧⲉ ⲡⲉⲛⲡⲁⲛⲁⲩⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲉ̀ⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲟⲩⲟⲥ ⲉ̀ⲙⲱⲟⲩⲓ ⲛⲉⲙ ⲡ̅ⲭ̅ⲥ ⲫⲁⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲧⲁⲩϥⲙⲁϩ ⲧⲉⲛ ⲫⲏ ⲉⲑⲣⲁⲛⲁⲩ ⲉ̀ϯⲛ̀ⲧⲟⲛ ⲙ̀ⲡⲉⲩⲃⲱⲕ ⲉ̀ⲃⲟⲗ ⲧⲉⲛ ⲛⲉⲩⲧⲁⲓⲟ ⲧⲏⲣⲟⲩ ⲁⲩⲉⲣϩⲏⲧⲥ ⲛ̀ⲙⲱⲟⲩⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ.

ⲉⲧⲁⲩⲉⲣⲁⲧϫⲟⲩ ⲇⲉ ⲧⲉⲛ ⲡⲉⲩⲥⲱⲙⲁ ⲉ̀ⲛⲁⲩⲙⲏⲛ ⲉ̀ⲣⲟϥ ⲡⲉ ⲛ̀ⲧⲉ ⲡⲓⲣⲉⲩⲉⲣϩⲟϯ ⲛ̀ⲇⲓⲁⲕⲟⲛⲏⲧⲏⲥ ⲉⲧⲁⲛⲉⲣⲱⲟⲣⲡ ⲙ̀ⲫⲓⲣⲓ ⲉ̀ⲣⲟϥ. ⲉⲩⲉⲛⲕⲟⲧ ⲇⲉ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲩⲟⲓ ⲛ̀ⲱⲣⲱⲙⲓⲥ ⲧⲉⲛ ⲡⲓⲉϫⲱⲣϩ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲃⲏ ⲛ̀ⲧⲓⲧⲕⲁⲥ ⲙ̀ⲡⲁⲱⲁⲓ ⲙ̀ⲡⲓⲱⲙⲛⲓ (ⲫⲃ̅, in Cod. ⲫⲗ̅–) ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲁⲩϫⲟⲥ ⲁⲩⲓ ⲉ̀ⲧⲁⲟⲩⲛ ϩⲁⲣⲟϥ ⲛ̀ⲧⲉ ⲡⲓⲙⲓⲱϯ ⲁⲛⲧⲱⲛⲓⲟⲥ ⲛⲉⲙ ⲁⲃⲃⲁ ϫⲓϫⲱⲓ ⲡⲓⲙⲓⲱϯ ⲛⲉⲙ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⲛⲉⲙ ⲁⲃⲃⲁ ⲁⲙⲟⲓ ⲟⲩⲟⲥ ⲛⲁⲩⲧⲛⲟⲙϯ ⲡⲉ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲧⲉⲛ ϩⲁⲛⲙⲏⲛ ⲉⲩⲥⲟⲗⲥⲉⲗ ⲙ̀ⲙⲟϥ ⲙⲁⲗⲓⲥⲧⲁ ⲧⲉⲛ ⲧϩⲉⲗⲡⲓⲥ ⲙ̀ⲡⲓⲕⲉⲉⲱⲛ ⲉⲑⲛⲛⲟⲩ ⲉⲧⲥⲉⲡⲧⲱⲧ ⲛⲁϥ ⲟⲩⲟⲥ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ϫⲉⲙⲛⲟⲙϯ ⲧⲉⲛ ⲡ̅ⲥ̅ ⲟⲩⲟⲥ ⲇⲣⲟ ⲙ̀ⲙⲟⲕ ⲟⲩⲟⲥ ⲥⲉⲃⲧⲱⲧⲕ ⲧⲉⲛⲛⲁⲓ ⲟⲩⲛ ⲛ̀ⲥⲱⲕ ⲛ̀ⲭⲱⲣⲡ ⲛ̀ⲧⲕⲩⲣⲓⲁⲕⲏ ⲛ̀ⲧⲉⲛⲟⲗⲕ ⲧⲁⲧⲟⲧⲉⲛ ⲉ̀ⲡⲓⲱⲛϩ ⲛⲉⲛⲉⲩ ⲕⲁⲧⲁ ⲫⲟⲩⲁϩⲥⲁϩⲛⲓ ⲙ̀ⲡⲥ̅ⲥ̅. ⲛⲁⲓ ⲇⲉ ⲉⲧⲁⲩϫⲟⲧⲟⲩ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲁⲩⲓ̀ⲙⲟⲩ ⲉ̀ⲣⲟϥ ⲟⲩⲟⲥ ⲁⲩⲉⲣⲁⲑⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟϥ.

ⲛ̀ϩⲏⲣⲓ ⲇⲉ ⲧⲉⲛ ϯⲡⲁⲣⲁⲥⲕⲉⲩⲏ ⲁⲫⲟⲩⲱⲣⲡ ⲙ̀ⲡⲓⲙⲁⲓⲛⲟⲩϯ ⲛ̀ⲇⲓⲁⲕⲟⲛⲏⲧⲏⲥ ⲉ̀ϫⲛⲓⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ ϩⲱⲥ ⲉⲑⲃⲉ ⲟⲩϫ̀ⲣⲓⲁ ⲛ̀ⲁⲛⲁⲅⲕⲉⲟⲛ ⲁⲗⲗⲁ ⲉⲧⲁⲫⲟⲩⲱⲙ ⲉ̀ⲉⲣ ⲫⲁⲓ ⲉⲑⲃⲉ ϫⲉ ⲛ̀ⲧⲉⲫⲙ̀ⲧⲉⲙ ⲇⲓ ⲣⲁⲟⲩⲱ ⲧⲁⲧⲟⲧⲫ ⲉⲫⲛⲁϫⲁ ϣⲱⲙⲁ ⲉ̀ϧⲣⲏⲓ. ⲧⲉⲛ ⲫⲛⲁⲩ ⲇⲉ ⲙ̀ⲡⲓⲁⲗⲉⲕⲧⲱⲣ ⲧⲉⲛ ϯⲕⲩⲣⲓⲁⲕⲏ ⲉⲑⲟⲩⲁⲃ ϩⲛⲧⲧⲉ ⲁⲩⲓ ⲛ̀ⲧⲉ ϩⲁⲛⲙⲏⲛ ⲛ̀ⲧⲁⲩⲙⲁ ⲛ̀ⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲛⲉⲙ ⲡⲭⲟⲣⲟⲥ ⲛ̀ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲫϯ ⲧⲉⲛ

ⲟⲩⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲓⲟ ⲛ̀ⲧⲉ ⲡⲉ̅ⲥ̅ ⲭⲉ ⲛ̀ⲧⲟⲩⲱⲗⲓ ⲙ̀ⲡⲟⲩⲱⲫⲛⲉ ⲛ̀ⲗⲓⲧⲟⲩⲣⲅⲟⲥ. ⲉⲧⲁϥⲛⲁⲩ ⲇⲉ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲙⲉⲧⲗⲁⲙⲡⲣⲟⲥ ⲙ̀ⲡⲟⲩⲙⲟⲟⲩ (-ⲗⲁ̅-) ⲛⲉⲙ ⲧⲟⲩⲙⲉⲧⲣⲉⲙⲣⲁⲛⲱ ⲉⲣⲙⲉϩ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲟⲩⲣⲁⲙⲓ ⲙ̀ⲡⲛ̅ⲁ̅ⲧⲓⲕⲟⲛ ⲉ̀ϩⲟⲙⲛ ⲉ̀ⲣⲟϥ ⲟⲩⲟϩ ⲁⲣⲙⲁⲅϥ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲡⲓⲥⲉⲃⲛⲟⲩⲧⲉ ⲉⲧⲥⲟⲧⲡ ⲛ̀ⲧⲉ ⲧ̀ⲫⲉ ⲛⲉⲙ ⲡ̀ϩⲏⲧ ⲙ̀ⲡⲉϥⲙⲁⲓⲁⲑⲟⲛ ⲛ̀ⲛⲓⲁⲅⲁⲑⲟⲛ ⲛⲉⲱⲛⲓⲟⲛ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲓⲧⲉⲛ ⲡⲟⲩⲙⲟⲟⲩ ⲛⲉⲙ ⲉⲙⲉⲧⲗⲁⲙⲡⲣⲟⲥ ⲛ̀ⲧⲡⲁⲣⲟⲩⲥⲓⲁ ⲙ̀ⲡⲉ̅ⲥ̅ ⲙ̀ⲡⲧⲏⲣϥ ⲟⲩⲟϩ ⲁϥⲫⲁⲇⲧⲁ ⲥⲁⲧⲟⲧϥ ⲛ̀ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲭⲉⲛ ⲡⲉϥϩⲟ ⲇⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛ̀ⲓⲉⲣⲙⲏⲛⲉⲩⲉ ⲭⲉ ⲁϥⲛⲁⲟⲩⲱⲱϯ ⲉϥⲉⲣⲉⲓⲛⲁⲩⲏ ⲥⲉⲉ ⲇⲉⲛ ⲧⲁⲅⲁⲡⲏ ⲙ̀ⲡⲉ̅ⲥ̅ ⲛⲉⲙ ⲛⲉϥⲥⲱⲧⲡ.

ⲛ̀ⲧⲟⲩⲛⲟⲩ ⲁϥⲧ ⲙ̀ⲡⲉϥⲡⲛ̅ⲁ̅ ⲉⲡⲉⲛⲭⲓⲝ ⲙ̀ⲡⲉ̅ⲥ̅ ⲛ̀ⲥⲟⲩⲝ ⲙ̀ⲡⲓⲁⲃⲟⲧ ϥⲁⲟϥ ⲇⲉⲛ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲫ̀ⲧ ⲟⲩⲟⲉ ⲛⲁϥⲭⲏ ⲇⲉⲛ ⲟ̅ ⲛ̀ⲣⲱⲙⲡⲓ ⲡⲉ ⲕⲁⲧⲁ ⲫ̀ⲣⲏⲧ ⲉⲧⲁⲩϫⲟⲥ ⲟⲩⲟⲉ ⲛⲁϥⲭⲏ ⲇⲉⲛ ⲉ̀ⲙⲏⲧ ⲛ̀ⲛⲓϫⲟⲣⲟⲥ ⲉⲃⲟⲩⲁⲃ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉⲩⲥⲱⲕ ⲇⲁϫⲱⲥ ⲛ̀ⲧⲉⲧⲯⲩⲭⲏ ⲙ̀ⲙⲁⲕⲁⲣⲓⲁ ⲉ̀ⲡⲓⲥⲓ ϣⲁ ⲡⲉ̅ⲥ̅ ⲛ̀ⲧⲉ ⲡ̀ϣⲟⲙ ⲉⲓⲭⲉ ⲡⲓϫⲟⲣⲟⲥ ⲉⲃⲟⲩⲁⲃ ⲇⲉⲛ ϩⲁⲛϩⲓⲙⲟⲗⲟⲅⲓⲁ ⲉⲩϩⲟⲩϫ ⲛ̀ⲧⲉ ⲡ̀ⲟⲩⲛⲟⲩ ⲙ̀ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲃⲟⲩⲁⲃ ⲉⲃⲣⲉϥϣⲱⲡⲓ ϫⲁ ⲧⲉϫⲕⲉⲡⲏ ⲛ̀ⲛⲉⲩⲓⲁⲃⲟⲧ ⲙ̀ⲡⲉⲧⲥⲟⲥⲓ ϣⲁ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲫⲟⲩⲙⲓⲛⲓ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲧⲟⲛⲏ ⲉⲧⲇⲉⲛ ⲧ̀ϫⲱⲣⲁ ⲛ̀ⲧⲙⲉⲧⲁⲃⲟⲗⲟⲛ ⲉⲙⲙⲏⲛ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲧⲁⲡⲟⲗⲁⲩⲓⲥ ⲛⲁⲩⲁⲃⲟⲛ ⲛⲓⲃⲉⲛ ⲭⲉ ⲁⲩⲭⲉⲙϥ ⲉϥⲙ̀ⲡⲱϣ ⲙ̀ⲫ̀ⲣⲏⲧ ⲛⲟⲩⲛⲟⲩⲃ ⲉϥⲇⲉⲛ ⲟⲩⲙⲁ ⲛⲟⲩⲙⲧⲥ ⲙ̀ⲫ̀ⲣⲏⲧ ⲛⲟⲩⲇⲓⲗ ⲛ̀ⲧⲉ ⲟⲩⲙⲟⲙⲙⲟⲩⲙⲓ ⲁϥⲙⲟⲡ ⲉ̀ⲣⲟϥ ⲛ̀ⲭⲉ ⲫ̀ⲧ (-ⲭⲁ̅, in Cod. ⲭⲉ̅-) ⲇⲉⲛ ⲡ̀ⲥⲛⲟⲩ ⲇⲉ ⲙ̀ⲡⲉϥϫⲉⲙⲡⲱⲙⲓ ⲁϥⲭⲉⲙϥ ⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ⲁⲥⲣⲁⲛⲁϥ ⲙ̀ⲡⲉ̅ⲥ̅ ⲛ̀ⲭⲉ ⲧⲉϥⲯⲩⲭⲏ ⲕⲁⲧⲁ ⲡ̀ⲥⲁϫⲓ ⲛ̀ⲧⲥⲟⲫⲓⲁ ⲟⲩⲟⲉ ⲟⲛ ⲇⲉⲛ ⲡⲉϥϫⲓⲙⲟⲩⲟⲩⲉⲃⲉϥ ⲉ̀ⲃⲟⲗ ⲁϥⲟⲩⲱⲱⲥ ⲉ̀ⲃⲟⲗ ⲛⲁⲣⲣⲁϥ ⲟⲙⲟⲓⲱⲥ ⲉϥϫⲏⲕ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲟⲩⲃⲓⲟⲥ ⲛ̀ⲁⲧⲉⲱⲗⲉⲃ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲇⲉⲗⲟ ⲉⲛⲁⲛⲉⲥ ⲟⲩⲟⲉ ⲛ̀ⲁⲧⲁⲅⲛⲓ ⲉϥⲣⲱⲟⲩⲧ ⲇⲉⲛ ϩⲁⲛϫⲓϫⲓⲙ ⲉⲩⲥⲉⲗⲱⲱⲗ ⲇⲉⲛ ⲡ̀ⲧⲟⲩⲃⲟ ⲛ̀ⲧⲁⲣⲉⲧⲏ.

80. ⲉⲧⲓ ⲉϥⲙⲛⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲱϥ ⲉ̀ⲡⲧⲱⲟⲩ ⲛ̀ⲭⲉ ⲡⲓⲙⲁⲁⲩⲛⲟⲩⲧ ⲛ̀ⲗⲓⲁⲕⲟⲛⲏⲧⲏⲥ ⲭⲉ ⲉϥϩⲏⲗ ϩⲁ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲡⲓⲧⲙⲓ ⲕⲁⲧⲁ ⲫ̀ⲣⲏⲧ ⲉⲧⲁⲩϫⲟⲥ ⲁϥⲥⲱⲧⲉⲙ ⲉ̀ϩⲁⲛϩⲓⲙⲟⲩⲟⲥ ⲛ̀ⲧⲉ ⲙⲛ ⲉⲃⲟⲩⲁⲃ ⲉⲩϩⲱⲥ ⲇⲁϫⲱϥ ⲁϥϫⲟⲟⲩⲧ ⲉ̀ⲡⲓⲥⲓ ⲙ̀ⲡⲓⲁⲏⲣ ⲁϥⲛⲁⲩ ⲉ̀ⲧⲡⲁⲣⲉⲙⲃⲟⲗⲏ ⲛ̀ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲁϥⲛⲁⲩ ⲉⲛⲓ(ⲁⲅⲓⲟⲥ)

ⲟⲛ ⲉⲧⲟⲓ ⲛ̀ⲧⲁⲍⲓⲥ ⲧⲁⲍⲓⲥ ϩⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ϣⲟⲟⲩ ⲟⲩⲟϩ
ⲡⲉⲛⲓⲱⲧ ϩⲉⲛ ⲧⲟⲩⲙⲛϯ ϩⲉⲛ ⲟⲩϕⲓⲣⲓ ⲛ̀ϣ̀ϥⲏⲣⲓ ⲟⲩⲟϩ
ⲁϥⲛⲁⲩ ⲉⲟⲩⲛⲓϣϯ ϩⲉⲛ ⲧⲉϥⲙⲁⲓⲛ ⲥⲁϫⲏ ⲙ̀ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ
ⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲙ̀ϕⲏⲣⲛ̀ ⲙ̀ϕⲏⲣ ⲉϥϩⲁⲟⲩⲉ ⲉⲡⲕⲱⲙⲓⲟⲛ ⲉⲡⲉⲛⲓⲱⲧ
ⲟⲩⲟϩ ⲉⲣⲉ ⲡⲓϫⲏⲙⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲃⲟⲩⲁⲃ ⲟⲩⲟϩⲥⲉⲙ
ⲛ̀ⲥⲱϥ. ⲛ̀ⲑⲟϥ ⲇⲉ ϥⲏ ⲉⲃⲟⲩⲁⲃ ⲡ̀ϫⲓⲁⲕⲟⲛⲏⲧⲏⲥ ⲉⲧⲉⲙⲙⲁⲩ
ⲉϥⲟⲛϥ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲧⲉⲥⲉⲛⲥⲓⲥ ⲛ̀ⲧⲁⲓⲑⲉⲱⲣⲓⲁ ⲛⲟⲩⲙⲛϯ ⲛ̀ⲛⲁⲩ
(-ⲁⲉ-) ⲁⲙⲁ ⲉϥϭⲓⲙϭⲙⲟⲟⲩ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲑⲣⲉϥⲉⲓⲙⲓ ϫⲉ ⲙⲓⲛ
ϩⲁⲣⲁ ⲡⲉ ⲡⲁⲓⲙⲛϯ ⲙ̀ϕⲱⲥⲧⲏⲣ ⲉⲧⲥⲱⲕ ϩⲁϫⲱϥ ⲙ̀ⲡⲁⲓⲙⲏⲛ
ⲟⲩⲟϩ ⲉϥⲉⲣⲉⲡⲕⲱⲙⲓⲁϩⲓⲛ ⲙ̀ⲡⲉⲛⲓⲱⲧ.

ⲁϥⲓ ϩⲁⲣⲟϥ ⲛ̀ⲧⲟⲩⲛⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡ̅ϭ̅
ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲉⲡⲓϫⲏ ⲭⲟⲙⲱⲙ ⲉⲓⲓ ⲉⲟⲩϩⲱⲃ ⲉⲛⲁⲛⲉϥ
ⲥⲱⲧⲉⲙ ⲛⲁⲓ ⲉⲧⲉⲕⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ϩⲁⲛⲧⲁⲩⲙⲁ
ⲛ̀ⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲛⲉ ⲛⲉⲙ ⲡ̀ϫⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲃⲟⲩⲁⲃ ⲉⲧⲁ
ⲡ̅ϭ̅ⲥ ⲟⲩⲟⲣⲡⲟⲩ ⲛ̀ⲥⲁ ⲡⲉϥϩⲱⲕ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲟⲗϥ ⲉ̀ⲃⲟⲗ ϩⲉⲛ
ⲡ̀ϣⲱⲧⲉⲕⲟ ⲙ̀ⲡⲁⲓⲃⲓⲟⲥ ⲉⲃⲏⲉⲓ ⲛ̀ϩⲁⲓⲥⲓ ⲟⲩⲟϩ ⲉⲧ̀ϫⲗⲏⲣⲟⲛⲟⲙⲓⲁ
ⲛⲁϥ ϩⲉⲛ ⲛⲓⲙⲁⲩⲉⲙⲧⲟⲛ ⲉⲧⲁϩⲉⲛ ⲓ̅ⲙ̅ⲛ̅ⲧⲉ ⲧⲫⲉ ⲟⲩⲟϩ
ⲡⲁⲓⲙⲛϯ ⲛ̀ⲣⲱⲙⲓ ⲉⲧⲱⲥⲕ ϩⲁⲧⲟⲩϩⲏ ⲧⲏⲣⲟⲩ ⲉⲩⲉⲣϫⲁⲙⲡⲓⲛ
ϩⲉⲛ ⲟⲩⲱⲟⲩ ⲫⲁⲓ ⲡⲉ ⲡⲓⲙⲛϯ ⲁⲛⲧⲱⲛⲓⲟⲥ ⲟⲩⲟϩ ⲡⲁⲓϫⲉⲧ
ⲉⲃⲙⲉⲛⲉⲛⲥⲱϥ ⲡⲓⲙⲛϯ ⲡⲁϩⲱⲙ ⲡⲉ ⲡⲁⲓⲕⲉⲟⲩⲁⲓ ⲁⲃⲃⲁ
ⲙⲁⲕⲁⲣⲓ ⲡⲓⲙⲛϯ ⲙ̀ⲡⲛ̅ⲁⲧⲟⲫⲟⲣⲟⲥ ⲡⲉ ⲛⲉⲙ ⲡ̀ⲕⲉⲥⲉⲡⲓ
ⲛ̀ⲛⲁⲓⲕⲉϫⲱⲟⲩⲛⲓ ⲉⲃⲙⲉⲛⲉⲛⲥⲱⲟⲩ ⲉⲧⲟⲙⲓ ⲙ̀ⲙⲟⲟⲩ.

ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲁϥⲑⲉⲕⲥ ⲧⲏⲛ ⲛⲁϥ ⲡⲉ ⲉ̀ϣⲟⲩⲁⲓ
ϣⲟⲩⲁⲓ ⲙ̀ⲙⲟⲟⲩ ⲛ̀ⲑⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲏ ⲉⲃⲟⲩⲁⲃ ⲉϥⲧⲁⲙⲟ
ⲙ̀ⲙⲟϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲉⲡⲓϫⲏ ⲁϥϫⲟⲥ ⲉ̀ⲡⲟⲩⲣⲓⲟⲥ
ⲉⲧⲙⲟⲟⲩ ϩⲉⲛ ⲟⲩϫⲓⲙⲱⲛϩ ⲛ̀ⲥⲉⲙⲛⲟⲛ ⲛ̀ϫⲉ ϥⲏ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ
ⲓⲱⲁⲛⲛⲏⲥ ⲟⲩⲟϩ ⲁϥⲙⲟⲙⲓ ⲛ̀ⲥⲁ ⲛⲟⲩⲙⲉⲛⲧⲁⲧⲥⲓ (-ⲙⲉ, in Cod
ⲙⲏ-) ⲁϥⲟⲩ ⲕⲗⲏⲣⲟⲥ ⲛⲉⲙⲙⲟⲟⲩ ϩⲉⲛ ⲡⲁⲓⲅⲟⲥⲟⲛ ⲛⲟⲩⲱⲧ
ⲛⲁⲅⲣⲉⲛ ⲡ̅ϭ̅ⲥ ⲟⲩⲟϩ ⲛ̀ⲑⲟⲕ ϩⲱⲕ ⲱ ⲡⲓⲣⲉϥϣⲉⲙⲙⲓ ⲉⲃⲏⲛⲁⲩⲉϥ
ⲱⲟⲩⲛⲓⲁⲧⲕ ϩⲱⲕ ϫⲉ ⲁⲕⲱⲁϣⲛⲓ ⲉⲡⲓⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲧⲁⲓⲟ ⲉ̀ⲃⲟⲗ
ϩⲓⲧⲉⲛ ⲡ̅ϭ̅ⲥ ⲛⲉⲙ ⲛⲉϥⲁⲅⲓⲟⲥ. ⲟⲩⲟϩ ⲛⲁⲓ ⲉⲧⲁϥϫⲟⲧⲟⲩ ⲛⲁϥ
ⲛ̀ϫⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲁϥⲉⲣⲁⲑⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟϥ.

ⲉⲧⲁϥϣⲉ ⲇⲉ ⲉⲡⲓⲥ̀ⲛⲏⲩⲉⲟⲛ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲓⲛⲟⲩⲧ ⲡ̀ⲗⲁⲓⲕⲟⲛⲏⲧⲏⲥ
ⲉⲧⲉⲙⲙⲁⲩ ⲁϥϫⲓⲙⲓ ⲙ̀ⲡⲉⲛⲧ̀ⲣⲓⲥⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲁⲃⲃⲁ
ⲓⲱⲁⲛⲛⲏⲥ ⲉϥϩⲱⲟⲩⲓ ⲉ̀ϩⲉⲛ ⲁⲙⲁ ⲇⲉ ⲛⲉⲙ ϩⲓϫⲉⲛ ⲡⲉϩϩⲟ

ⲙ̀ⲫⲣⲏⲧ ⲥⲱⲥ ⲁⲉ ⲉⲫⲟⲩⲱⲙⲥ ⲙ̀ⲡⲛ̅ⲥ̅ ⲟⲩⲟⲇ ⲛⲁⲫⲙⲙⲟ ⲉⲃⲟⲗ ⲡⲉ ⲧⲁⲓ ⲡⲉⲫⲩⲙⲩⲥⲁⲛⲟⲛ ⲉⲃⲟⲩⲁⲃ ⲛ̀ⲁⲉ ⲟⲩⲥⲁⲣⲛⲟⲩⲫⲓ ⲙ̀ⲡⲁⲣⲁⲇⲟⲝⲟⲛ ⲟⲩⲟⲇ ⲁⲫⲟⲩⲱⲙⲥ ⲥⲱⲙⲟ ⲟⲛ ⲉⲁⲓⲉⲛ ⲡⲉⲫⲥⲱⲙⲁ ⲉⲃⲟⲩⲁⲃ ⲉⲫⲣⲓⲍⲟⲙ ⲟⲩⲟⲇ ⲉⲫⲣⲓⲙⲓ. ⲟⲩⲟⲇ ⲉⲧⲁⲫⲥⲟⲩⲧⲱⲙⲟ ⲉⲃⲟⲗ ⲁⲫⲕⲟⲩⲗⲱⲗⲫ ⲧⲁⲓ ⲛⲉⲩ ⲟⲩⲉⲃⲟⲥ ⲛ̀ⲁⲡⲁⲥ ⲉⲫⲭⲉⲕⲭⲱⲕ ⲉⲫⲉⲣⲯⲁⲗⲓⲙ ⲧⲁⲓ ⲛⲉⲩ ⲟⲩⲥⲟⲗ ⲛⲉⲙ ⲟⲩⲙⲕⲁⲩ ⲛ̀ⲍⲏⲧ ⲉⲁⲫⲁⲣⲭⲱ ⲙ̀ⲡⲉⲫⲥⲱⲙⲁ ⲉⲃⲟⲩⲁⲃ ⲟⲩⲟⲇ ⲁⲫⲭⲁⲫ ⲧⲁⲓ ⲟⲩⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲍⲡⲏⲗⲉⲟⲛ ⲟⲩⲟⲇ ⲁⲫⲧⲁⲥⲑⲟⲫ ⲉⲡⲓⲧⲏ ⲟⲩⲟⲇ ⲁⲫⲍⲓⲙⲓⲙ ⲛⲱⲟⲩ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ ⲉⲧⲁⲫⲙⲱⲡ.

ⲛ̀ⲧⲟⲩⲛⲟⲩ ⲇⲉ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲩⲑⲱⲟⲩⲧ ⲧⲏⲣⲟⲩ ⲧⲁⲓ ⲟⲩⲁⲣⲟⲉⲧⲙⲓⲁ ⲛⲉⲙ ⲟⲩⲛⲁⲍⲧ ⲉⲫⲭⲛⲕ ⲉⲃⲟⲗ (-ⲍⲏ̅-) ⲓⲥⲭⲉⲛ ⲡⲟⲩⲕⲟⲩⲓ ⲱⲁ ⲡⲟⲩⲙⲓⲙⲧ ⲟⲩⲟⲇ ⲁⲩⲍⲟⲓ ⲉⲡⲓⲧⲱⲟⲩ ⲉⲣⲁⲧⲥ ⲙ̀ⲡⲟⲩⲣⲉⲫⲉⲣⲡⲉⲑⲛⲁⲛⲉⲩ ⲧⲁⲓ ⲟⲩⲣⲙⲓ ⲛ̀ⲧⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲅⲁⲙⲙⲏ ⲙⲁⲣⲓⲁ ⲛ̀ⲧⲉⲃⲛⲱⲟⲩⲓ ⲉⲛⲟⲓ ⲛⲉⲙⲕⲁⲩ ⲛ̀ⲍⲏⲧ ⲭⲉ ⲁⲩⲙⲟⲛⲍⲟⲩ ⲙ̀ⲡⲟⲩⲥⲱⲧⲏⲣ ⲙⲉⲛⲉⲛⲥⲁ ⲫⲧ.

ⲟⲩⲟⲇ ⲉⲧⲁⲩⲧⲁⲗⲟⲩ ⲉⲅⲁⲛⲧⲉⲃⲛⲱⲟⲩⲓ ⲁⲩⲉⲛⲟ ⲉⲅⲁⲟⲩⲛ ⲉⲡⲓⲧⲙⲓ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲟⲩⲕⲁⲙⲓⲗⲗⲓⲟⲛ ⲉⲧⲥⲟⲧⲡ. ⲅⲁⲙⲙⲏ ⲙ̀ⲙⲱⲫⲏⲣⲓ ⲛⲉⲙ ⲅⲁⲛⲭⲟⲙ ⲁⲩⲱⲙⲡⲓ ⲉⲃⲟⲗ ⲅⲓⲧⲉⲛ ⲡⲉⲫⲥⲕⲉⲡⲱⲙⲁ ⲉⲃⲟⲩⲁⲃ. ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲁⲩⲭⲟⲥ ⲉⲃⲓⲏⲓ ⲇⲉ ⲙ̀ⲡⲟⲩ ⲉⲅⲁⲟⲩⲛ ⲉⲡⲓⲧⲙⲓ ⲓⲥ ⲅⲏⲛⲡⲉ ⲁⲫⲓ ⲉⲃⲟⲗ ⲉⲅⲣⲁⲫ ⲛ̀ⲁⲉ ⲟⲩⲇⲉⲗⲙⲁⲓ ⲇⲉⲛ ⲡⲓⲙⲏⲓ ⲉⲃⲟⲛ ⲟⲩⲡⲛⲁ ⲛ̀ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲛⲉⲙⲁⲩ ⲉⲫⲙⲟ ⲉⲃⲟⲗ ⲛ̀ⲇⲏⲧⲕ ⲛ̀ⲁⲉ ⲡⲓⲇⲉⲙⲱⲙ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲇⲟⲕ ⲛⲉⲙⲙⲓ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ ⲁⲕⲱⲧⲉⲣⲱⲙⲣⲧ ⲉⲕⲟⲟⲩⲓ ⲛ̀ⲥⲱⲓ ⲉⲃⲟⲗ ⲇⲉⲛ ⲡⲁⲛⲓ. ⲉⲫⲭⲱ ⲇⲉ ⲛ̀ⲛⲁⲓ ⲛ̀ⲁⲉ ⲡⲓⲇⲉⲙⲱⲙ ⲁⲫⲟⲩⲓ ⲛ̀ⲁⲉ ⲡⲓⲇⲉⲗⲙⲁⲓ ⲇⲉⲛ ⲟⲩⲙⲓⲙⲧ ⲛⲟⲩⲟⲓ ⲉⲩⲛⲁⲩ ⲁⲛ ⲁⲫⲉⲣⲁⲙⲁⲩⲛⲏⲭ ⲉⲧⲧⲁⲓⲃⲓ ⲉⲃⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛ̀ⲓⲱⲧ. ⲥⲁⲧⲟⲧⲫ ⲇⲉ ⲡⲓⲇⲉⲗⲙⲁⲓ ⲁⲫⲍⲉⲓ ⲅⲓⲭⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲟⲩⲟⲇ ⲁⲫⲉⲓⲱ ⲟⲩⲇⲣⲟⲙⲟⲛ ⲉⲃⲟⲗ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩⲇⲓⲣ ⲛ̀ⲧⲱⲟⲩ ⲟⲩⲟⲇ ⲉⲧⲁⲫⲟⲩⲱⲙ ⲛ̀ⲣⲱⲙⲏ ⲁⲫⲓ ⲉⲃⲟⲗ ⲛ̀ⲇⲏⲧⲕ ⲛ̀ⲁⲉ ⲡⲓⲛⲏ̅ⲩ̅ ⲉⲧⲥⲱⲟⲩⲛ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩⲙⲁⲍ ⲛ̀ⲭⲣⲱⲙ ⲟⲩⲟⲇ ⲁⲫⲟⲩⲭⲁⲓ ⲇⲉⲛ ⲧⲟⲩⲛⲟⲩ.

81. ⲁⲩⲭⲟⲥ ⲟⲛ ⲱ ⲛⲁⲙⲉⲛⲣⲁⲧ ⲉⲃⲏⲉ ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛ̀ⲓⲱⲧ (-ⲙⲏ̅-) ⲭⲉ ⲉⲧⲓ ⲉⲫⲭⲏ ⲇⲉⲛ ⲏⲙⲏⲧ ⲉⲩⲕⲱⲥ ⲉⲣⲟⲕ ⲓⲥ ⲟⲩⲥⲁⲗⲉ ⲙ̀ⲙⲓⲥⲓ ⲉⲛⲉ ⲟⲩⲇⲩⲱⲙⲱⲙ ⲡⲉ ⲇⲉⲛ ⲛⲉⲫⲭⲓⲭ ⲛⲉⲙ ⲛⲉⲫⲇⲁⲩⲁⲛⲁ ⲓⲥⲭⲉⲛ ⲡⲉⲫⲭⲓⲭⲫⲟ ⲟⲩⲟⲇ ⲁⲩⲉⲛⲟ ⲛ̀ⲁⲉ ⲛⲉⲙⲓⲟⲩ

ⲉⲩⲣⲁⲓ ⲙ̀ⲙⲟⲩ ϩⲉⲛ ⲟⲩⲙⲓϣⲧ ⲛ̀ⲛⲁϩⲧ ⲁⲩⲕⲉⲥⲕⲱⲥⲉ ⲉ̀ⲃⲟⲗ ⲉ̀ϧⲉⲛ ⲧⲧⲁⲓⲃⲓ ⲛ̀ⲧⲉ ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ. ⲥⲁⲧⲟⲧϥ ⲇⲉ ⲁϥⲧⲁⲗϭⲟ ⲛ̀ϩⲉ ⲡⲓⲣⲱⲙⲓ ⲟⲩⲟϩ ⲁϥⲟⲣⲓ ⲉ̀ⲣⲁⲧϥ ϧⲓϫⲉⲛ ⲛⲉϥϕⲁⲧ ⲁϥϭⲟϫⲓ ⲉϥϭⲓϕⲉⲓ ⲟⲩⲟϩ ⲉϥⲥ̀ⲙⲟⲩ ⲉ̀ϕⲣⲏ ϕⲏ ⲉⲧϭⲓⲱⲟⲩ ϩⲉⲛ ⲛⲏ ⲉⲃⲟⲩⲁⲃ ⲛ̀ⲧⲁϥ ⲛ̀ϩⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ ⲉϥⲓⲣⲓ ⲛ̀ϩⲁⲛⲱⲫⲣⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲕⲁⲧⲁ ϕⲏ ⲉⲧⲁϥϫⲟϥ ⲛ̀ϩⲟϥ ⲡ̅ⲥ̅ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ[3] ϫⲉ ⲁⲙⲏⲛ ⲁⲙⲏⲛ ⲧϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲧⲉⲛ ϫⲉ ϕⲏ ⲉⲧⲛⲁϩⲧ ⲉ̀ⲣⲟⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲓⲣⲓ ⲙ̀ⲡⲁⲟⲩⲱⲙ ⲛⲓϩⲏⲟⲩⲓ ⲁⲛⲟⲕ ⲉ̀ⲧⲓⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲉϥⲉⲁⲓⲧⲟⲩ ϩⲱⲟⲩ ⲟⲩⲟϩ ϩⲁⲛⲛⲓϣⲧ ⲛ̀ⲛⲁⲓ (sic) ⲉϥⲉⲁⲓⲧⲟⲩ ⲟⲛ.

ⲉⲧⲁⲩϫⲱⲥ ⲇⲉ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ϩⲉⲛ ⲟⲩⲙⲓϣⲧ ⲛ̀ⲱⲟⲩ ⲉⲩϩⲱⲥ ⲟⲩⲟϩ ⲉⲩⲉⲣⲯⲁⲗⲓⲛ ϩⲉⲛ ϩⲁⲛϩⲱⲙⲏ ⲙ̀ⲡⲛ̅ⲁⲧⲓⲕⲟⲛ ⲟⲩⲟϩ ⲉⲧⲁⲩϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲉ̀ϫⲱϥ ⲛ̀ⲧⲛ̀ⲣⲟⲥⲫⲟⲣⲁ ⲉⲃⲟⲩⲁⲃ ⲁⲩⲑⲁⲙⲓⲟ ⲛⲟⲩⲟⲛϧⲓ ⲟⲩⲟϩ ⲁⲩϩⲓⲧϥ ⲉⲡⲉϩⲏⲧ ⲉ̀ⲣⲟⲥ ϩⲉⲛ ⲟⲩⲧⲁⲓⲟ ⲟⲩⲟϩ ⲁⲩϫⲁϥ ⲟⲛ ϩⲁⲧⲉⲛ ϩⲁⲛⲕⲉⲁⲧⲓⲟⲥ ⲙ̀ⲡⲉϥⲣⲏⲧ ⲉⲧⲉ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲃⲟⲩⲁⲃ ⲛⲉⲙ ⲁⲃⲃⲁ ϫⲓϭⲱⲓ ⲛⲉⲙ ⲁⲃⲃⲁ ⲡⲓϫⲓⲙⲓ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲓⲉ̀ⲙⲟⲧ ⲛ̀ⲧⲉ ⲡ̅ⲥ̅ ⲉⲣⲉⲛⲉⲣ(-ⲫ̅ⲣ̅-)ⲓⲁ ϩⲉⲛ ⲡⲥⲱⲙⲁ ⲛ̀ⲛⲁⲓⲁⲧⲓⲟⲥ ϩⲉⲛ ⲟⲩⲙⲉⲧⲥⲟⲩⲟ ϩⲉⲛ ϩⲁⲛⲉ̀ϩⲛⲟⲩⲓ ⲙ̀ⲡⲁⲣⲁⲗⲟⲝⲟⲛ ⲙⲁⲗⲓⲥⲧⲁ ϕⲁ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉ̀ⲡⲧⲁⲗϭⲟ ⲛⲉⲙ ⲡⲥⲱϥ ⲛ̀ⲛⲟⲩⲟⲩ ⲛⲓⲃⲉⲛ ⲉⲃⲏⲏⲩ ⲉⲃⲟⲗ ϩⲉⲛ ⲙⲁⲓⲛⲓⲃⲉⲛ ⲱⲁⲧⲉⲥⲱⲡⲓ ϩⲉⲛ ϫⲁⲗⲕⲏⲇⲱⲛ ⲛ̀ϩⲉ ⲧⲥⲩⲛⲟⲇⲟⲥ ⲙ̀ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲥⲥⲱϥⲉⲙ ⲛ̀ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ϩⲓⲧⲉⲛ ⲟⲩⲇⲟⲝⲁ ⲉⲧⲕⲟⲩϫ ⲟⲩⲟϩ ⲛ̀ⲱⲩϩⲁϥ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩⲡⲟⲣⲛⲏ ⲓⲉ ⲛ̀ϩⲱⲟⲩ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩϕⲁϩⲣⲓ ⲛ̀ⲧⲉ ϕⲙⲟⲩ ⲉϥⲧⲁⲕⲟ ⲛ̀ⲛⲓⲯⲩⲭⲏ ⲟⲩⲟϩ ⲉϥⲥⲱⲕ ⲙ̀ⲙⲟⲩ ⲉⲡⲉϩⲏⲧ ⲉ̀ϕⲛⲟⲩⲛ ⲛ̀ⲁⲙⲉⲛⲧ ⲇⲉⲛ ⲛⲁⲓ (*sic*) ⲛ̀ⲧⲉϥϫⲟⲥ ϧⲱϥ ⲛ̀ϫⲉ ϕⲧ ⲛ̀ⲛⲉϥⲥⲱⲧⲡ ⲛⲟⲛⲧⲟⲥ ϫⲉ ⲙ̀ⲡⲉⲣⲧ ⲙ̀ⲡⲉⲃⲟⲩⲁⲃ ⲛ̀ⲛⲓⲟⲩϩⲱⲣ ⲟⲩⲁⲉ ⲙ̀ⲡⲉⲣϫⲱ ⲛ̀ⲛⲉⲧⲉⲛⲁⲛⲁⲙⲛⲓ ⲙ̀ⲡⲉⲛⲓⲱⲟ ⲛ̀ⲛⲓⲉⲩⲁⲅ. ⲟⲩⲱϕⲓⲧ ⲛⲉⲙ ⲟⲩϣⲙⲱⲙ ⲛ̀ⲛⲓϩⲉⲣⲉⲧⲓⲕⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̀ⲣⲉϥϫⲉ ⲟⲩⲁ ⲟⲩⲧⲁϫⲣⲟ ⲇⲉ ⲛⲉⲙ ⲟⲩϩⲛⲟⲩ ⲛⲉⲙ ⲟⲩⲱⲟⲩ ⲛ̀ⲛⲓⲡⲓⲥⲧⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲃⲏⲏⲩ ⲉ̀ⲡ̅ⲭ̅ⲥ̅ ϕⲧ ⲇⲉⲛ ϕⲁⲓ ⲅⲁⲣ ⲁϥϣⲱⲡⲓ ⲉϥⲧⲁⲓⲙⲟⲩⲧ ⲟⲩⲟϩ ⲉϥϣⲏⲛ ⲙ̀ⲡⲉⲛⲓⲱⲟ ⲙ̀ⲡ̅ⲥ̅ ⲛ̀ϫⲉ ϕⲙⲟⲩ ⲙ̀ⲡⲉⲛⲁⲣⲭⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ

[3] mg. ⲕⲁⲧⲁ ⲓ̅ⲱ̅ⲁ̅.

ⲡⲓⲕⲟⲗⲟⲃⲟⲥ ⲉⲁϥϫⲱⲕ ⲉⲃⲟⲗ ⲙ̀ⲡⲉϥⲁ̀ⲣⲟⲙⲟⲥ ⲉϥⲁⲣⲉϩ ⲉⲡⲓⲛⲁϩϯ ⲉϥⲉⲣϥⲟⲣⲓⲛ ⲙ̀ⲡⲓϫ̀ⲗⲟⲙ ⲛ̀ⲧⲉ ϯⲇⲓⲕⲉⲟⲥⲩⲛⲏ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛ ⲡ̅ⲭ̅ⲥ̅ ϥϯ ⲟⲩⲟⲟϩ ⲁϥⲱⲱⲡⲓ ⲛⲉⲙ ⲡ̅ϭ̅ⲥ̅ ⲕⲁⲧⲁ ϕⲣⲏϯ ⲉⲧⲁϥϫⲟⲥ (-ⲣ̅) ϫⲉ ⲡⲓⲙⲁ ⲁⲛⲟⲕ ⲉ̀ϯⲱⲟⲡ ⲙ̀ⲙⲟϥ ⲉϥⲉ̀ⲱⲡⲓ ⲙ̀ⲙⲁⲩ ⲛⲉⲙⲙⲏ ⲛ̀ϫⲉ ⲡⲁⲣⲉϥϣⲉⲙϣⲓ.

82. ⲛⲁⲓ ⲙⲉⲛ ⲧⲏⲣⲟⲩ ⲱ ⲛⲁⲓⲟϯ ⲉⲃⲟⲩⲁⲃ ⲉⲧⲁⲙⲉⲣ ⲡⲟⲩⲙⲉⲩⲓ̀ ⲱⲁ ⲡⲁⲓⲙⲁ ⲕⲁⲧⲁ ⲟⲩⲁⲕⲟⲗⲟⲩⲑⲓⲁ ⲡⲉ ⲙⲛ ⲉⲧⲁⲛϫⲉⲙⲟⲩ ⲓⲥⲧⲟⲣⲓⲕⲱⲥ ⲓⲧⲉ ⲙⲛ ⲉⲧⲁⲩϫⲟⲧⲟⲩ ⲛⲁⲛ ⲓⲧⲉ ⲙⲛ ⲉⲧⲁⲛⲥⲟⲑⲙⲟⲩ ⲛⲁⲛ ⲛ̀ⲧⲟⲧⲟⲩ ⲛ̀ⲅⲁⲛⲣⲱⲙⲓ ⲙ̀ⲡⲓⲥⲧⲟⲥ ⲙⲁⲗⲓⲥⲧⲁ ⲛ̀ⲱⲟⲩⲧⲉⲛⲅⲟⲩⲧⲟⲩ ⲕⲁⲧⲁ ϕⲣⲏϯ ⲉⲧⲁⲛⲉⲣ ⲱⲟⲣⲡ ⲛ̀ϫⲟⲥ ⲅⲁⲛⲕⲟⲩϫⲓ ⲛⲉ ⲉⲃⲟⲗ ϩⲉⲛ ⲅⲁⲛⲙⲏⲩ ⲛ̀ⲧⲉ ϯⲁⲣⲉⲧⲏ ⲙ̀ⲡⲉⲛⲡⲁⲛⲁⲅⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲉⲁϥⲥⲟϫⲡⲟⲩ ⲛⲁⲛ ⲅⲱⲛ ⲙ̀ⲙⲫⲣⲏϯ ⲛ̀ⲟⲩⲛⲏⲩϯ ⲙⲉⲧⲣⲁⲙⲁⲟ ⲓⲉ ⲟⲩⲭ̀ⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲉⲥⲟⲩ ⲉⲃⲣⲉ ϕⲟⲩⲁⲓ ϕⲟⲩⲁⲓ ⲙⲛⲟⲛ ⲉⲣϫ̀ⲣⲁⲥⲑⲉ ⲙⲛⲟⲥ ⲉ̀ⲡⲉⲛⲟⲩϫⲁⲓ ⲉⲩⲱⲛϩ ⲛ̀ⲉⲛⲉⲩ ⲕⲁⲧⲁ ϕⲏ ⲉⲧⲫⲉⲩ ⲉ̀ϯϫⲟⲙ ⲛⲉⲙ ϯⲩ̀ⲙⲟⲧ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲙⲛⲟⲛ ⲣⲱ ⲟⲛ ⲟⲙⲱⲥ ⲉⲡⲉ̀ⲙⲓ ⲙⲁⲗⲓⲥⲧⲁ ϫⲉ ⲥⲉⲛⲁϣⲁⲧⲧⲉⲛ ⲡⲁⲛⲧⲱⲥ ⲁⲕⲣⲓⲃⲱⲥ ⲙ̀ⲡ̀ϫ̀ⲣⲉⲟⲥ ⲙ̀ⲡⲁⲓⲣⲱⲙⲉ ⲁⲧⲃ̀ⲛⲉ ⲉ̀ⲯⲓ ⲛ̀ⲉⲡⲟⲗⲓⲟⲛ ⲕⲁⲧⲁ ⲑⲙⲉⲧⲙⲉⲑⲣⲉ ⲛⲛⲓ̀ⲣⲁⲫⲏ ⲛⲉⲙ ϯⲥⲁⲗⲡⲓⲥⲧⲟⲥ ⲛⲛⲓ̀ⲉⲃⲛⲟⲩⲓ ⲛ̀ⲱⲫⲏⲣⲓ ⲛ̀ⲧⲉ ϕⲃⲓⲟⲥ ⲙ̀ⲡⲉⲛⲥⲧⲁⲩⲣⲟⲫⲟⲣⲟⲥ ⲛⲓⲱⲧ ⲉⲧⲱⲙ ⲉⲃⲟⲗ ⲉⲣⲟⲛ ⲇⲉⲛ ϯⲉⲙⲟ ϫⲉ ⲱⲱⲡⲓ ⲉⲣⲉⲧⲉⲛⲟⲩⲓ ⲙ̀ⲙⲟⲓ ⲟⲩⲟⲟϩ ⲧⲉⲛⲑⲱⲙ ⲑⲛⲛⲟⲩ ⲉⲣⲟⲓ ⲕⲁⲧⲁ ϕⲣⲏϯ ⲉⲧⲁⲓⲧⲉⲛⲑⲱⲙⲧ ⲉ̀ⲡ̀ⲭ̅ⲥ̅.

ⲟⲩⲟⲟϩ ⲡⲉϫⲁϥ ϫⲉ ⲉⲛⲧⲁⲩⲟ ⲙ̀ⲙⲟⲛ ⲉⲣⲁⲧⲉⲛ ⲇⲉⲛ ⲅⲱⲙ ⲛⲓⲃⲉⲛ ⲛ̀ⲁⲅⲁⲑⲟⲛ ⲅⲱⲥ ⲅⲁⲛⲇⲓⲁⲕⲱⲛ ⲛ̀ⲧⲉ ϥϯ (-ⲣ̅ⲁ̅-) ⲇⲉⲛ ⲟⲩⲙⲓⲱϯ ⲛ̀ⲅⲩⲡⲟⲙⲟⲛⲏ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲣⲉϥⲙⲟⲩ ⲛ̀ⲅⲏⲧ ⲇⲉⲛ ⲟⲩⲅⲓⲡⲟⲧⲁⲅⲏ ⲙⲛⲛⲓ ⲛⲉⲙ ⲟⲩⲥⲱⲧⲉⲙ ⲉϥϫⲏⲕ ⲉⲃⲟⲗ ⲛⲥⲁ ⲛⲓⲛ̀ⲧⲟⲩⲏ ⲛ̀ⲧⲉ ϥϯ ⲅⲉⲛ ⲟⲩⲑⲉⲃⲓⲟ ⲛⲉⲙ ⲟⲩⲛⲕⲣⲁⲧⲓⲁ ⲛ̀ⲧⲉ ⲟⲩⲥⲟⲫⲛⲓ ⲙⲛⲛⲓ ⲇⲉⲛ ⲟⲩⲅⲟⲩⲉⲉⲓ ⲛⲉⲙ ⲅⲁⲛⲁⲛⲁⲅⲕⲏ ⲇⲉⲛ ⲅⲁⲛⲙⲏⲕⲁⲥ ⲛⲉⲙ ⲅⲁⲛⲉⲣⲇⲱⲧ ⲇⲉⲛ ⲅⲁⲛⲱ̀ⲧⲉⲕⲱⲟⲩ ⲛⲉⲙ ⲅⲁⲛⲱ̀ⲑⲟⲣⲧⲉⲣ ⲇⲉⲛ ⲅⲁⲛⲇⲓⲕⲓ ⲛⲉⲙ ⲅⲁⲛⲱ̀ⲣⲙⲓⲥ ⲇⲉⲛ ⲅⲁⲛⲛⲏⲥⲧⲓⲁ ⲛⲉⲙ ⲅⲁⲛⲁⲥⲕⲏⲥⲓⲥ ⲇⲉⲛ ⲟⲩⲧⲟⲩⲃⲟ ⲛⲉⲙ ⲟⲩⲛⲟⲗⲏⲧⲓⲁ ⲛⲉⲙ ⲟⲩⲅⲟϥ ⲛ̀ⲧⲉ ϥϯ ⲇⲉⲛ ⲟⲩϫⲕⲟ ⲛⲉⲙ ⲟⲩⲙⲓ ⲇⲉⲛ ⲟⲩⲥⲱⲟⲩⲛ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲥⲁⲃⲉ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲭ̅ⲣ̅ⲥ̅ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲉⲡⲓⲕⲏⲥ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲕⲁⲧ

ⲥⲏⲧ ⲇⲉⲛ ⲥⲁⲛⲧⲣⲟⲥⲉⲩⲭⲏ ⲛⲉⲙ ⲥⲁⲛⲯⲁⲗⲙⲟⲥ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲣⲉⲙⲣⲁⲧⲱ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲱⲉⲛⲥⲏⲧ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲥⲉⲗⲭⲉ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲱⲁⲛⲧⲁⲅⲧ ⲇⲉⲛ ⲟⲩⲇⲓⲁⲕⲣⲓⲥⲓⲥ ⲛⲉⲙ ⲟⲩⲥⲟⲫⲓⲁ ⲇⲉⲛ ⲟⲩⲛⲁⲍ† ⲛⲉⲙ ⲟⲩⲉⲗⲡⲓⲥ ⲇⲉⲛ ⲟⲩⲭⲱⲗ ⲉⲃⲟⲗ ⲛⲉⲙ ⲟⲩⲭⲁ ⲣⲱⲙⲏ ⲇⲉⲛ ⲟⲩⲁⲣⲉⲥ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲁⲧⲟⲡⲕ ⲇⲉⲛ ⲟⲩⲙⲉⲧⲙⲁⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲛⲁϩⲧ ⲇⲉⲛ ⲟⲩⲥⲁⲭⲓ ⲛ̀ⲧⲉ ⲉ̀ⲙⲏ ⲛⲉⲙ ⲟⲩⲭⲟⲙ ⲛ̀ⲧⲉ ⲫ† (-ϧ̅ϧ̅-) ⲇⲉⲛ ⲟⲩⲍⲓⲣⲏⲛⲏ ⲛⲉⲙ ⲟⲩⲁⲩⲁⲡⲏ ⲛⲁⲧⲙⲉⲧⲱⲟⲩⲉ ⲉ̀ⲇⲟⲩⲛ ⲉ̀ⲡⲥⲱⲙⲧ ⲧⲏⲣⲟⲩ ⲡ̀ⲕⲉⲫⲁⲗⲉⲟⲛ ⲛ̀ⲛⲓⲁⲅⲁⲑⲟⲛ ⲧⲏⲣⲟⲩ.

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The Syriac *Life of Abba John the Little*

Translated by Rowan A. Greer

The Syriac Life of Abba John the Little[1]

Here follows the story of the holy abba, Mar John the Little—elect, sublime, perfected in all the virtues. He was the governor, that is, the ruler of the presbyters in the desert of Scetis.

Proemium

1. The story to be told you, assembly of holy fathers, is sublime, glorious, and heavenly. It will multiply wonders for our souls. The story supplies an image for the path of virtue, exemplifies voluntary poverty, and, to put it briefly, as Paul the divine apostle says, the story reveals perfect humanity in the likeness of Christ his Lord, created in the image of the living God, who gave human children power to be made like him [Rom 8:29; 2 Cor 3:18; Col 3:10].[2]

If you will permit me in my weakness to recount his marvelous and divine achievements, let me say that Abba John was someone who despised the world and all its lusts, who trod under foot the vast floods of evils that flow from the unclean spirits, and who was lifted above the wrath of the rulers of darkness and the air [Eph 6:12] by the swiftness of his guide.[3] This was because his journey was not hindered by sin rising up to fight against him, since he closed the door of his mind in the face of the demons' evils. With illuminated eyes he turned away their cunning. He drove away

[1] Translated from F. Nau, "La version syriaque de l'histoire de Jean le Petit," *Revue de l'Orient Chrétien* 17 (1912): 347–89; 18 (1913): 53–68, 124–36, 283–307; 19 (1914): 3–57. Paragraph divisions and descriptive titles are those used by the translators of the Bohairic *Life*. References in brackets following the descriptive titles are to sayings in the *Alphabetical Apophthegmata* (AP) followed in parentheses by the page number in Benedicta Ward, trans., *The Sayings of the Desert Fathers: The Alphabetical Collection*, CS 59, rev. ed. (Kalamazoo, MI: Cistercian, 1984).

[2] The Bohairic version seems to reflect Eph 4:13.

[3] The reference is probably to Abba John's guardian angel.

and stopped their cunning artifices and traps by despising and disdaining them. By the simplicity of his marvelous mind he remained steadfast in the love of our Lord Jesus Christ, so much so that he received pure illumination with true knowledge. In this glorious battle he persevered until he reached the harbor of peace, the dwelling place of the Holy Spirit.

What a marvel was this man, my beloved! What need has someone as holy as he of my words. I am obviously smaller and weaker than anything at all. But because of the glorious conduct of his life and his marvelous and divine achievements, we shall endeavor to compose this memorial as a help common for all of us, as a great exhortation to eternal life for all who hear it and understand it. It will be for them a great and sublime glory. The fathers will teach their children to emulate his angelic deeds and glorious achievements. If we do this and walk in straight paths filled with good things, we shall have confidence that we shall share with him in an inheritance that will not pass away and will not see corruption.

My beloved, it is right to acknowledge that we are not the only ones to sing the praises of this saint. No. Before us, in the heights above, the heavenly and spiritual powers, together with the souls and spirits of the pure and righteous, sing his praises. And the holy fathers do so while weeping for him because he is far removed from their earthly love that brings tears. Yet he makes this, as it were, a suitable and right philosophy, so that even here a life untroubled and with great delight may be inherited in return for and in proportion to one's toil and trouble. Yet this makes up only a portion in this age, while in the age to come and in the resurrection great recompenses that have no end will be bestowed. Thus, it is right for us, my beloved, to ask that the help of the Holy Spirit be ours. He it is who gives strength to what we lack and enlightens our hearts with His marvelous and divine gifts. And we rejoice and are glad. We give glory on his feast day, that is, the commemoration of the holy abba, which our Lord Jesus has brought round for us in the circle of the year for the blessedness of this faithful throng that loves God.

This is what has willed our assembling. It is the net of the prayers of the blessed and holy abba Mar John that has willed our assembling on the day of his commemoration set aside to celebrate his

feast spiritually, especially in the peace and fear of God and with the support of the holy abba's prayers and intercessions. To begin let us prepare from the riches of this righteous man's achievements, so far as we are able, a pleasant and costly perfume, like one mixed and formed from all pleasant and sweet scents. And let us pour it out for the satisfaction of the Lord and the holy angels, and to give sweetness and joy to all the saints who minister to our Lord and to all who please him by their lovely deeds, together with those who stand fast here seeking eternal rest and spiritual and incorruptible life, and who satisfy and minister to him [the Lord] by their lives and deeds. For our part we are not ashamed of our Lord's words and the truth of our faith, as the Apostle said [Rom 1:16],[4] but with all purity we fulfill our office before God through our Lord Jesus Christ and are eager to produce good spiritual fruit so that truth may rise up for us instead of outward events and the body instead of the shadow.

In this way the story will grow and be lovely, when we rightly confess the truth and faith in God and in the teachings placed by the doctors in the holy church, together with what the holy desert fathers have inscribed and established. They are the ones who from the beginning fixed and founded the fear of God. They are the ones who by their holy way of life in the desert saw the truth and made it manifest. They taught and set down in their books what happened in their days so that they might make our souls marvel and establish us in their knowledge. And so once more we shall tell what we have heard from the holy fathers who were before us. They were in this holy place when we lived with them and grew great in their midst, though we were not worthy. They were the ones who instructed us and established us in the fear of God. They made us wise and guided us in their right and divine doctrines. They were the ones who by their sweat, their toil, and their struggles walked in the path trodden down by their holy fathers. Generation after generation they appeared as leaders and men powerful by marvels and miracles. By their fortitude they won the victory over the Enemy through the great power of the saving cross. This saint,

[4] The Bohairic version seems to reflect 2 Cor 2:17.

when he lifted the cross on his shoulders, marched fearlessly after his Lord, remembering the saints and opening again a path to dwell with those whose memory is worthy of great honors. He acquired such great discernment that he gained a double reward. It is right for us to follow David the prophet and tell briefly "what we have heard and known and what our fathers have told us" [Ps 78:3]. Thus, we should not hide this from their children, but should tell another generation the story of the Lord's glorious deeds, his might, and the marvels he has done. It is our task to tell what he has commanded the fathers to tell the children that it may be known to another generation.

But we should be unable to track down any part we wish of this saint's story and his fame were it not for the book of the old saints who preserved his story, which they called the Book of Paradise. It is truly that, and it is right and proper that they gave it this name. Now that the story of the holy Abba John has been inscribed in this sensible paradise, the paradise on high has also been filled with him. From now to the end this book will not perish because these saints' names are inscribed in it and will be a first fruits before the Lord. Those who meditate on this book continually with discernment and who emulate the way of life of these saints whose names are inscribed in it will join them as temples of the Holy Spirit and heirs of the kingdom of heaven. Amen.

The names of the holy fathers are: Abba Antony, Abba Paul, Abba Benjamin, Abba Pachomius, Abba Horsiesius, Abba Patronisius [Petronius], Abba Theodore, Abba Moune, Abba Ammon, Abba Matoi, Abba Macarius the Great, Abba Macarius the Alexandrian, Abba Isidore, Abba Bamoi, Abba Sisoes, Abba Moses, Abba Romanus, Abba Joseph, Abba Cronius, Abba Besarion, Abba Benmin [Poimin], Abba Arsenius, Abba Paphnutius, Abba Hilarion, Abba Mar Ephrem the Syrian, Abba Evagrius, Abba Sylvanus, Abba Zenon, Abba Shenute, Abba Isaiah, Abba Peter his disciple, Abba Lucius, Abba Longinus, Abba John the holy, Abba Bichvi, Abba Maximus and Abba Dometius his brother, Abba John the Little—and the one who was excellent, whom we commemorate today and who was the leader, that is, the ruler of the priests, Abba John the Little.

He was one with them, or rather an elect portion in the assembly and crowd of those saints whose names we have written, together

with all the other saints honored with the reward of the crown of that inheritance seen in virtue perfected. Our words in praise of these saints are sufficient for the moment, though they are worthy of ten thousand praises because they hated the world and its lusts and because they loved God and the hope of his promises, which are true and do not deceive. They put to death their earthly members [Col 3:5] and lived in Christ, hoping in him alone. Now let us bring forth to sight and place in your midst the great and excellent achievements of holy Abba John the Little. This will profit us both.

Abba John's Origins

2. Blessed Abba John the priest, as it was told to us, my beloved, was from a village called Behnesa in the upper Said. Its Egyptian name is Dasa. As was right, it belonged to the people of a neighboring city. Moreover, it lacked the riches of this world and was impoverished. Nevertheless, hear what the Book says: "God has chosen the poor of this world because they are rich in Christ and make many rich [Jas 2:5; 2 Cor 6:10] by the power of the Holy Spirit that dwells in them." For this reason we ought to know that it is not from riches or noble birth or abundance that grace is found or is lacking in human beings, but from a soul that loves God, performs its service rightly, and does good to rich and poor at all times with a joyful will, just as our fathers the holy apostles did, and those who were like them. Now the parents of this blessed man, my brothers, were honest people who feared God, according to what is said of them. God gave them two children. The elder was a monk, tried and true, as you will discover from what I shall tell you about him later. Now the little child was our Abba John.

His Call to Scetis

3. By his endurance, his humility, and his sagacity it would be right to call him great, since he grew up and became great before old age in true knowledge and the sublime contemplation of God. The grace and power of the Holy Spirit that dwelt in him also sent

his name as its interpretation shows.[5] God chose him, sanctified and purified him beforehand, while he was still girded and carried in his father's loins and while in his mother's womb. He was called by God when he was eighteen years old. God spoke to him in a mysterious way and with spiritual knowledge, just as he did to Abraham the patriarch. And God said to him: "Leave your country and the house of your fathers and your kindred, and go to the desert of Scetis and to the pass of Nitria which is called 'heart's weight' and rightly directs thoughts to the knowledge of the truth. It is a place where one can find spiritual salt and the testing of souls, since one can find there angelic lives and perfect love with serenity and peace. It is there that there shines forth wisdom, doctrine, and the fear of God, together with the wholesome apostolic faith in the Holy Trinity and the orthodox and evangelical precepts from which arise a sweet perfume and offerings acceptable and holy, which are the souls and pure spirits of the saints who stand before God that you also may be with them" [Gen 12:1].

God spoke these words and others like them to him. He then directed his steps to the holy desert and reached it in serenity. He was deemed worthy of perfect blessing at a blessed and joyous time, since love was poured forth there. This was because he saw the holy fathers, a blessed generation, the orthodox ranks of those with the holy Abba Macarius the Great. It was a generation that sought the Lord and hoped for the appearance of the God of Jacob [Ps 24:6].

The Disciple of Abba Bimouyah

4. When he was blessed by those saints, he acted according to what is written. He met a certain old man, great and worn down by toil, who had served in the monastic way and was mighty in the fear of the Lord. He asked to be received by him, to be taught the evangelical law, and to become his disciple. The name of the old man was Bimouyah of Behnesa,[6] and he was well known among the fathers because of his excellence. Whoever might wish to write

[5] John = "God has favor."

[6] In the Bohairic *Life* this is Abba Amoi (Ammoës in Greek).

down the achievements and deeds of this old man would need a long time. By recounting to you one or two of his virtues it may be known to all people that he was a man perfect and fulfilled before the Lord.

It was, then, with him that holy Abba John lodged. The old man asked Abba John, saying to him: "My son, what is the cause of your excessive humility in coming to us?" John said to him, weeping and with tears flowing, and with great humility: "If it is the Lord's will, I have come that I may learn this monastic way of life and join your ranks, since you are divine and holy men, surpassing all other humans." The old man said to him: "What you mention, my son, is no light matter, since whoever seeks to enter and to walk in this way by beginning in it must first of all have a pure and good intent, not at all perverted. He must have true faith in God. He must completely forget the world and its lusts, all thoughts that are earthly, lascivious, and dark. By divine knowledge he must overturn, tame, and bring captive every pride that is lifted up against the knowledge of the truth. His works must also be in accordance with the Lord's will, and with all his might he must imitate the angels, who do not lower their sight to earth. Like them he must continually seek what is on high and make that his meditation."

Becoming a Monk

5. When the old man finished speaking with John, he left him alone, went to a hidden place, and stretched forth his hands to God all night long, prostrating himself before him and beseeching him to make known his will for John. This was because it was this old man's custom not to do anything right away, but first to take cognizance of the Lord's will. And the Lord would make manifest to him what would bring him serenity. While he stood in prayer and wept, he looked to heaven and saw an angel of the Lord standing before him, who said to him: "Abba Bimouyah, God tells you to receive this youth with great joy and exultation, because I am the one who sent him to you. He is going to lift up his horn with glory [Ps 92:10], and from his fruits there will rise up even to later generations a pleasant perfume acceptable to me." When the angel finished these words, he vanished from the old man's sight.

When morning came the old man went to John and spoke to him words of admonition, warning, and commands. Like a skilful charioteer he subdued and held down his neck. And he turned him aside before he entered the invisible temptations of the Enemy. Thus, he was vigilant and prudent in the face of the thoughts brought up by the demons in him, by which they are accustomed to take the mind captive by deceitful tricks. The old man wanted by his words to strengthen and to fortify him for battle so that he might win the victory over the army of the Enemy and Adversary. Shortly afterwards he gave John's head the tonsure, and he placed the clothes he was to put on in front of both of them. They stood in prayer for three days and three nights without eating or drinking, but standing and praying over the clothes. On the third day an angel of the Lord came and stood before them. He drew three crosses on the clothes and was taken up from them. When morning came John put on the clothes of the monastic habit and took the yoke upon himself with spiritual joy, and with eagerness to walk in the way of perfection.

Abba John Begins His Service

6. From the beginning of his instruction in the fear of God, which is the building's foundation, he began to serve before him like a good and faithful servant in all serenity and humility. This is the mighty sword by which sin is overturned and destroyed from the roots. Like Christ his Lord, who was made low for our redemption and who took the form of a servant [Phil 2:7] and served us who were wounded by sinful deeds, he (Abba John) served all people by his humility and received for himself the holy word our Lord spoke to his disciples in the Gospel: "Whoever wishes to be great among you, let him be the servant of all of you; and whoever humbles himself will be exalted" [Matt 23:11-12 (Luke 22:26; 14:11)]. In this fashion Joshua the son of Nun was exalted and became like Moses his master [Deut 1:38; 31:1-8; 34:9]. So, too, Elisha received a double portion of Elijah's spirit [2 Kgs 2:9]; and Jeremiah the prophet because of his humility received the Holy Spirit, as did the holy apostles who were deemed worthy to be the sons of God because they cleaved to his word and forsook everything. The same

is true of Clement's companions together with all the others who were evangelists [see Phil 4:3]. In the same way Abba John in his turn walked in the footsteps of these saints. For this reason he was deemed worthy to walk in their orthodox paths, which are far removed from all error. He did so because he abandoned his own will and followed the command of his master, just as Timothy followed Paul the Apostle.

Purified in the Cultivation of Virtue

7. From the first day when he was received by Abba Bimouyah his master he did not turn aside from walking in the divine laws. [His master] examined him so that by testing he might learn the fear of God. He urged him on to the cultivation of virtues by the recitation of the psalms, by reading the Holy Scriptures night and day, by fasts, by watches, by prayers, by sweats, by combats, by toils that afflicted his flesh and his strength, by solitude and keeping far away from all humans, by sleeping on the ground, by emptying himself of everything desirable, by silence which is the chief of all the virtues. He thought of himself as completely removed from human life. He walked with all humility and lowered himself before all people in simplicity of heart without deceit. So he closed up his senses from all sides by these glorious methods and bound his reason with them so that he might hear and receive the commands imposed upon him, might keep watch over his thoughts and his members so as not to be stained by the impurity of earth and the defilement of sin. [His master] made him prudent and zealous against the tricks of the demons, who are accustomed to cause disturbance by visions during sleep.

Walking to Church in Wisdom [Ammoës 1 (Ward, 30)]

8. Moreover, so that he might walk in an orderly and not a wandering fashion, [his master] ordered him to behave as follows when people assemble to go to church. He should remove himself from him a little, while keeping silence. But he should be alert in mind and thought, and he should study the Holy Scriptures so as to be strengthened by what is recited from them and to take delight from

the sweetness of the divine words, while remaining silent and quiet. Moreover, he commanded him to pay close attention to what was said in the holy church and to guard it in his heart so that by thinking about these divine matters he might destroy and bring to naught all earthly thoughts. He should take his stand on the definition of the true faith and on the right way to give an answer when questioned about it [1 Pet 3:15]. One should not prolong one's train of speech, but should make a response with humility.

Progress in Virtue

9. In this way holy Abba John grew and made progress by these glorious methods, since he was aided on two sides, on the one hand, by the Holy Spirit and grace, and, on the other, by the teaching and discipline of the old man, his holy master Abba Bimouyah. Thus, he was perfected in a short time. He rose to the stature of the holy fathers; and our Lord's word was fulfilled in him, as he said in the Gospel: "It is sufficient for the disciple that he be as his master, and for the servant that he be as his lord" [Matt 10:25, Luke 6:40].

Testing Abba John

10. From then on Abba Bimouyah his master wanted to show this to everyone by deed and by testing. They tell the story about holy Abba Bimouyah, Abba John's master, that he drove Abba John from his cell and sent him away, speaking to him and saying: "Get away from me! You can no longer lodge with me. Go find another place for yourself." But holy Abba John stayed by the door, lamenting and weeping. The old man came out against him every day in the morning with a stick and drove him away from the door. He ran after him, saying: "Go find yourself another place." But Saint John knelt before him and said: "Turn back to me, my father. I have sinned; absolve me. Receive me for our Lord's sake. Do not drive me away from you."

He remained like this in a harsh struggle for seven days and seven nights without eating or drinking, and he did not leave the door of the cell. The old man heard Abba John constantly studying

the Holy Scriptures, infusing his pure and holy soul with the words of God. And [Abba John] said: "We must endure his teaching as a son, for what son is taught by someone other than his own father?" [Heb 12:7]. And again: "By patience we establish our souls, and the one who endures to the end will live and be saved" [Matt 24:13, Luke 21:19]. After this his master came out on a certain Sabbath day to go in the morning to church. When he turned around and looked at the place where Saint John was, he saw seven angels shining with light, bearing seven shining crowns. And they flew to the head of Saint John, and one after the other they crowned him and then ascended. When the old man saw this wonderful and great vision, he ran with great joy and embraced Abba John with love and gave him the peace, holy and spiritual. He received him and brought him into his cell. And immediately from then on he made him a father and an elder.

Teaching the Brothers about Monasticism
[Zacharias 3 (Ward, 68)]

11. One day when the brothers were assembled with the old man, they asked him to speak about the path of monasticism. The old man called holy Abba John and said to him: "My son, speak to the brothers about this path and how we must walk in it." But John said: "Forgive me, my father. It is from you that we should be instructed and guided aright." But the old man said to him: "In truth this is so, but act charitably." And because he was greatly obedient to Abba Bimouyah, that excellent old man, he immediately took off the clothes he was wearing, put them beneath his feet, and stood upon what he had taken off. The old man and all the brothers with him were astonished at him and said: 'What is the action you have done?' He said to them: "Truly, it is this. If a person does not take off from himself all the thoughts and vain cares of this world, and does not tread all its lusts under his feet, as I have done to these clothes, he cannot be a monk according to God's will." Then the old man and the brothers said: "Truly this is the way of salvation, as our Lord's word says: 'The servant cannot serve two lords,' and likewise he cannot worship two Gods" [Matt 6:24, Luke 16:13]. All of them departed in peace with much profit.

Accepting a Rebuke
[John the Little 46 and 8 (Ward, 95–96, 87)]

12. Again one day they assembled with [the old man] in his cell and asked him to speak with them about the salvation of their lives. The old man sent them to John, and John spoke with them in accordance with what the Holy Spirit, who indwelt him, gave him to say. And he gave each one an answer corresponding to his question. By divine grace he encouraged and consoled all of them. While the brothers were assembled with him there came a certain old man, great and well-tested, who dwelt there. He answered and said to Abba John before all the brothers: "Now you are like a harlot plying her trade, who adorns herself and sits in order to multiply her depravity" [see Prov 7]. With great humility John said to him: "You have spoken truly; the matter is just so. God has revealed this to you about me." When the brothers had left, his master came to him and said: "John, were you not overwhelmed in your heart by the attack the old man made on you in the presence of the brothers? Were you not offended by what he said?" But he said: "No, since in exactly the same way I am seen outwardly, so am I inwardly [Luke 11:39 and 2 Thess 2:16-17]. But our help is in the name of the Lord" [Ps 124:8].

Fleeing the Thoughts of the Enemy
[John the Little 12 (Ward, 87)]

13. One day the old man Abba Bimouyah asked Abba John whether he had any stain to make known. He wanted to know the serenity and calm he possessed inwardly in his thoughts and the movements of his soul, and what they were. John said to him: "I am like a man seated beneath a great tall tree who sees all the wild animals roaring around him on all sides. Perhaps he will be able to be strong and to bear all of them. Or he will climb the tree in order to escape the animals. This is the way it is with me. When I am sitting in my cell and see all the evil thoughts the Enemy sows, the moment I am oppressed by them I hide myself in the Lord's secret place, expecting his help. And so with prayers, tears, and supplications I am saved from my enemies forever."

The Descent of the Spirit [John the Little 10 (Ward, 87)]

14. They say of Abba John that one day while he was meditating on the good things and the life to come because he desired them and wished to find delight in them, some brothers came to him to test him and to know what his thoughts were. They said to him: "Abba, the heavens have poured down much rain on the desert this year; the trees have flourished; and the brothers find what they need for the work of their hands." He said to them: "It is the same with the Holy Spirit when he dwells in the soul, purifies it, and enlightens it in the work of perfection."

Below Every Creature

15. The brothers said: "Where are your thoughts, Abba?" He said to them: "My thoughts with my mind are in heaven, but my meditation is buried in the dust below every creature."

The Fathers Test Abba John [John the Little 36 (Ward, 93)]

16. Abba John preached constantly and spoke of perfection. For this reason he possessed a noble reputation among the fathers. They meditated on this and said: "He has reached and surpassed the measure of the majority because of his goodness and his perfection." Thus they sought to know about this clearly and by testing, so that they could memorialize his achievements in perpetuity. They agreed among themselves and with the old man, his master, about this. When Saint John, then, came to the church at the time of the mysteries, a certain old man who was well-known and expert in noble methods rose up against him, struck him in the face, and drove him from the church, saying to him: "You have now come to the church, little one, useless one. Now get out of here!" And they drove him from the church. Afterwards his father got up, took two of the fathers with him, and they went to his cell. While on the way they said to one another: "Know this. If he mentions to us anything the father did to him, then he is like one of us. But if, on the contrary, he does not, then it will be true that he is perfect and elevated far above us all."

When they reached his cell, a pleasant odor emanated to them from it, and they also heard the voices of angels glorifying God and saying: "Guard sincerity and choose uprightness, because understanding and grace are given to those who walk in sincerity." As for Saint John, he stood among them glorifying God. The fathers marveled, and they stood up, thinking about the greatness of the vision. After a time they woke as from sleep and knocked at the door of the cell. Then Saint John came out to them, his face shining like the seraphim. The old men began to speak to him words of comfort as though to remind him of what that old man had done to him. And they said: "Truly, my brother, we were greatly disturbed, and all of us were grieved on your account because of what that old man did to you. This is because you are very precious to us and beloved. But now accept us and come with us that we may make the matter right and may make peace, for he is a good man."

But the saint remained with his face turned toward the ground and kept silent. His father said to him: "What does this mean? Do you give me no answer?" The saint, then, as though the Holy Spirit spoke in him, answered in a humble voice and said: "Forgive me, my fathers, for I know nothing at all about what you tell me. If that happened, then a great gift has been given me today in the sight of God, who willed the salvation of my life by means of this saint." When the fathers heard this, they were astonished and said: "Truly, as we have heard this, so have we seen it." And with joy and great exultation they returned to the church, shouting and glorifying God. They say that one day the fathers were assembled and said to one another on the part of God and zeal for him: "We want to know the measure of holy Abba John the Little." While they were thinking this, one of the fathers who was well-known and perfect stood up in their midst and said to them: "John the Little is exalted far above us all because of his great humility and his purity of heart. To put it briefly, the whole desert of Scetis hangs upon his little finger."

Sitting in Your Cell [John the Little 44 (Ward, 95)]

17. Abba John was asked how the monk should sit in his cell in the desert. He answered and said: "The monk who has the sign of

the fear of God and who works righteously can sit in his cell in the desert. If he is not knowledgeable in the affairs of the world, he too may sit in his cell in the hope of life and the good things that are promised. But the monk who is far from the fear of God and is knowledgeable in the affairs of the world can also bear it because of what passes away and does not abide. But if a monk is a stranger to the affairs of God and to those of the world, he can in no way lodge in the desert, because he is like a ship with no cargo, whose pilot is taken away, whose rudder is broken, and is far from the harbor."

"What is a Monk?" [John the Little 37 (Ward, 93)]

18. Again the brothers asked holy Abba John, saying: "Tell us what a monk is." He said: "The monk is effort, affliction, and humiliation. He who is oppressed in everything whatsoever and is afflicted in his soul, he is a monk—because his counsel is not accepted, his words not heard, his wishes not fulfilled."

What the Monk Does not Do

19. "He does not lie at all, does not swear either falsely or truly. He does not hear with pleasure an accusation against the brothers. Even if he finds it just in his conscience and inclines his ear to hear what is charged against his brother, he will come to his brother's aid in the accusation and will not complain. He who is careful in all these matters and in whom are found these qualities—he is a monk."

Abba John Foresees Monastic Decline [John the Little 14 (Ward, 88)]

20. Later on the Holy Spirit, who indwelt him, revealed to holy Abba John a glorious mystery. He saw with the eyes of his mind illuminated that generation in which the holy fathers took their stand in fullness and perfection with zeal and the wholesome faith that was theirs. As though by prophecy he looked and saw the humiliation, the negligence, and the falling off that broke out in

those who came after them in a later generation. He made a parable concerning this and, applying it to himself, said: "An old man drew near and saw three monks standing at a crossing of the sea. They heard a voice from the other side of the crossing, saying: 'Take for yourselves two wings each from the fire and cross over to me.' Two of them did this. They crossed over and reached the one who had called them. The other one, however, remained miserable and weeping alone, tormented and sad. Finally, he was given wings, but they were not of fire and were very weak and without strength. After great danger, sometimes submerged, sometimes swimming, with much difficulty he was able to make the crossing. This is how it is with that later generation. They do not cross with wings of fire like their holy fathers who adorned their lives by observing the evangelical commands and who flew to the heights above by the purity of their minds and the heat of the divine fire that burned in them. They crossed over to the harbor which borders the tumultuous sea of this world and arrived at the country of peace, foreign to all afflictions. Moreover, they saw Christ their Lord face to face; and they lodged and dwelt with him. But what happened to that generation that grew weary and weakened before crossing did so because of its humiliation and its negligence."

Battling the Passions [John the Little 13 (Ward, 87–88)]

21. They also say of holy Abba John that because of his purity and his uprightness he was freed from all thoughts and cares so that no thought entered his heart save the memory of God, because he had asked this of God. And so he never experienced the combat that comes from impure thoughts, which customarily rise up in the human heart and steal away the mind. By the counsel of Abba Bimouyah his master, he repeatedly asked God with many prayers that he be given them to combat so that he might toil and fight and be justly crowned and receive in return for the sweat, struggle, and tribulations he endured a fitting reward and recompense, like a zealous soldier that fights and wars and wins the victory and so is deemed worthy of gifts and honors. As a result, the wars and thoughts came upon him as they do upon all humans. And he no longer asked of God anything according to this counsel, but he

prayed this way and said: "Our Lord Jesus Christ, guard my life and keep me lest I fall. Strengthen me with your power, help me in everything that comes upon me, and grant that I do your will all the days of my life."

The Miracle at the Well

22. Again they say of holy Abba John that one day his master sent him to fill a jar with water and to bring it back. Now the well was at a great distance from the cell, and the water in it was at a great depth. When [Abba John] reached the well, he remembered the rope and realized he had forgotten it, and was greatly disturbed. He drew near and stood next to the well with firm faith and strong mind and said: "Know, O well, that my father has sent me to draw water for him, and I have forgotten the rope." Immediately the water rose up from the depths of the well and reached its mouth. When he had filled [the jar] from the water, it returned to its place just as it was before.

The Greatest of the Virtues [John the Little 22 (Ward, 90)]

23. Holy Abba John said to the brothers while teaching them: "Know this, that among all the duties of perfection none are higher and loftier than humility and obedience to God and to the holy fathers. This is what makes the soul shine with the Lord's light."

Abba John's Humility

24. The fathers said: "Just as this earth on which we stand cannot fall, so too Abba John can never fall into sin because of the greatness of his humility." They said that he possessed humility beyond measure and obedience equal to or greater than that of the old man, his master.

The Tree of Obedience [John the Little 1 (Ward, 85–86)]

25. They say that one day his master took a dry stick and went to plant it twelve miles from the cell. He called John and said to

him: "My son John, take care of this stick. Water it from a pitcher of water every day until it bears fruit." Now water was quite far from that place. Every day at evening holy Abba John went and filled the pitcher. He came in the morning, watered the stick, and returned to his cell. He persisted in this task for three years until the dry stick came to life, blossomed, and bore fruit. The old man Abba Bimouyah came, stretched forth his hand, and harvested the fruit. He took it to the church, gave it to the fathers, and said: "Take and eat the fruit of obedience" [Matt 26:26; Gen 3]. When the old men recognized the miracle, they were greatly amazed and praised God, saying: "If God were not with this brother and in him, he would not have done such a miracle as this. Blessed be our Lord Jesus Christ who said: 'The one who does my will, I and my Father will come to him, and we shall dwell in him, and everything he asks in my name will be his' " [John 14:13, 21, 23]. The tree remains to this day in that place as a witness to proclaim the achievements of holy Abba John.

Your Brother's Keeper

26. A certain brother asked holy Abba John, saying: "Is it right for us to take things to heart and be angry with people?" The saint answered him and said: "It is right for us to be angry with one for whom Christ died in order to remove the offense from him, but not with the heathen and not with great force against our Enemy. This is because without prudence we are bound fast in anger. Even when the sin is our brother's, even then we pardon and with all our might seek reconciliation. God will give him repentance in accordance with what we have done. And with all our might we shall bring him fortune with purity and all the fear of God. As for the other, we pray that he will be converted. We go all round to lead him to faith so far as we can so that he may be saved. As for our Enemy, it is right that with all our might we be angry with him and offended at him. But we have prudence and intelligence against what he does to us. We leave him embittered, while we in an orderly fashion and with God's might move on without effort. We renounce anger and the habit of wrath, and we find in him a [cautionary] example."

An Angel in His Purity

27. They tell about holy Abba John that he never satisfied himself with bread or with water, and that no hateful word came forth from his mouth. Because of this he was not overcome by lust, since he crucified himself throughout his life, or, on the other hand, since he was like an angel because of his purity and sanctity.

Tested, Chosen, Complete, and Perfect
[Ammoës 3 (Ward, 30)]

28. They say of Abba Bimouyah that he dwelt for many years in the desert in a cell within which there was another small one. During this whole time he never entered the inner cell to see what was in it. He never even allowed himself to think about it, since his contemplation was constantly on the memory of the Lord.

Again they say of him that his renunciation passed measure. They say he shut his eyes so as not to see what holy Abba John did in the cell. Nevertheless, by testing and by what God had shown him from other people, he knew of Saint John's perfection, and that he fulfilled the entire monastic way. But he regarded not noticing what [Abba John] did, as a command given with warning.

Serving Abba Bimouyah in His Illness; Bimouyah's Death
[John the Theban 1 (Ward, 109)]

29. Now, my beloved, if we were to speak all the time throughout the whole span of our lives about the splendid deeds of those holy men so as to come to the end of them, I have no hope we should ever get there. But we have indicated briefly as far as we are able what is possible. Now let us speak of the death of that distinguished old man Abba Bimouyah, the master of holy Abba John. They say that the holy old man was sick for twelve years, tormented and tortured so as to be tested and purified.

Blessed John ministered to him during this whole time. There came a time when the old man, because of his affliction, became annoyed with him and was embittered towards Abba John all during that time. But holy Abba John was not disgusted, nor did

he take offense at him. Moreover, he did not give the old man any answer, but fulfilled his struggle with a good and cheerful will. They say of the old man that in his appearance he was quite glorious, more than most of the fathers. One day he called [Abba John] and said to him: "My son John, when I leave this temporal life, go dwell in that place where you planted the stick, because it is a mystery. That dry stick that came to life and gave fruit represents symbolically sacrifices, acceptable offerings, and deeds done in that place that are memorable forever. This place will serve as a harbor for many souls and for every one who seeks to save his life."

When the death of the old man drew near, he called John while the fathers were assembled around him. And when [John] drew near him, he took his hands, kissed them, and brought them to his eyes. And he blessed him just as Isaac blessed Jacob [Gen 27:1-37], and said three times: "Truly have I said that you are God's good and faithful servant. Leave me, and pray for me." After this he gave his commendation to the fathers that were assembled there, and said to them: "When you assemble, offer him veneration as the Lord's angel who appeared on earth and not as a man." When he finished these words, he opened his mouth, commended his soul to God, and died peacefully.

Attracting His Own Disciples

30. Holy Abba John, then, went to the place of the tree just as his master had commanded, and he made a cell there in a cave in order to add to his struggles and his toil. Moreover, he fashioned in that cave a pit into which he constantly descended so as not to be seen by people. He spent an entire week there without bread and water, while he was nourished by God's grace. He also fashioned for himself a garment from palm fibers that he put on. When he came up, the brothers saw him like a pillar of fire illuminated. His fame was spoken of in every land and all quarters with the result that a great many people assembled and lodged near him. And so little by little they settled and came to him from everywhere fearlessly. And those who saw him gained much consolation from the sight, and they imitated his marvelous and divine deeds. So also those who heard of him took courage, rejoiced, and longed for his divine

appearance. For this reason he was the cause of salvation for those far off and for those near at hand, a pillar and deliverance and a foundation for all the virtues. So much was this the case that the arid desert became inhabited cities and was abundantly filled with the servants of God. Lands that were uninhabited and gave no fruit, became inhabited and produced fruit, one thirty-fold, one sixty-fold, one a hundred-fold [Matt 13:8]. Glory and honor be to the honored Trinity.

A Sweet Spring Sprang Up

31. When the monks near holy Abba John became numerous, it became necessary to dig a well for them, since water was far from them. [Abba John] assembled all the brothers, and they dug for five days. Afterwards holy Abba John went down into the well, and he was there praying all night until dawn. And at dawn sweet and pleasant waters gushed forth. And so whatever he asked of God was given him because of his excellence and his gladness.

Abba John's Brother Becomes a Monk

32. Holy Abba John's brother, as we have said earlier, was a monk. Holy Abba John himself taught him and exhorted him to gain possession of humility more than anything else, so that by it he might attain to everything that does good. Moreover, he reminded him of their way of life in the world and of their poverty in it, and said: "My brother, remember how poor, needy, and foolish we were in the world. And now we are counted among the good and the noble. Now we must offer countless acts of praise and hymns to God so that he may have mercy and pity on us and bring us consolation. In this way we shall be honored with the honor of his servants." He spoke these and similar words to [his brother] so that he made progress and became an excellent monk, holy and mighty in all the work of perfection.

Three Fears of Abba John

33. Holy Abba John would always sigh and say: "I am greatly afraid, my brother, of these three things—the moment the soul

leaves the body, the meeting with God, and the day of resurrection." Every time he remembered one of the things just mentioned, he fled and went into the inner desert. His brother tormented himself, looking everywhere for him. And when he found him, he would say to him: "Why do you wear yourself out this way, our brother? Are you not confident that if you sit in your cell, the Lord will regard you and have mercy on you?" But he said: "Yes, my brother. I know that God is not confined to any place and that he answers wherever he is called upon. But I want my soul to be in this torment so that when God sees the struggle I am enduring, he will have compassion, have mercy on me, and save me in the time of affliction."

"John Has Become an Angel" [John the Little 2 (Ward, 86)]

34. This blessed one had a fervent spirit and struggled to become like an angel. One day he said to his brother in true and godly zeal: "I wish to be constant towards God and to be without anxiety before the angels who cease not praising him." And when he finished these words, he took off his clothes and entered the desert, where he stayed a week without eating or drinking. By the Lord's providential care he came back that he might be the cause of salvation for many. Filled with all good spiritual provisions he came and knocked on the door of his brother's cell. But [his brother] was unwilling to open to him and said: "Who are you?" He said: "I am John." But the brother said: "You are not John. He has become an angel and is not with human beings." And so he left him all night long at the door. When morning came, he opened to him and said: "My brother John, know that you are human, and as long as you are in this body you have need to toil in it in order to live in it. [I tell you this] because the work you are now doing is that of spiritual beings and of those who are bodiless." Holy Abba John said: "Forgive me." And he gave him a blessing and entered his cell.

Abba John and the Thieves

35. They say that one day while seated in his cell some people came, went in to him, gathered up everything that was in the cell,

and made a package of it. During this he was silent and did not speak to them. When they finished, they said to him: "Get up and load the package on our backs." And the saint got up and loaded them. He also gave them his peace, and they went away. But when his brother came and saw the cell empty, he said to him: "What has become of the cell's furnishings?" He said to him: "I do not know." His brother said to him: "I said to you, where are the furnishings, and you tell me you do not know!" John turned to him in kindness and said: "Pardon me, my brother. But I ask of you that you put this in your heart and say that you put me in the tomb three years ago."

"The Foundation of Our House "

36. Holy Abba John said: "Three matters bring war to a person: fornication, a stumbling block to the brothers, and alienation from God. If someone is capable of keeping himself away from his neighbor to the point of not being a stumbling block to him, he is in this way delivered from all the rest. If someone undertakes for himself to accomplish what is his own and to abandon his brother on any occasion when he is in affliction, all the temptations will assemble against him and surround his soul like robbers. They will lord it over him so as to trouble him, and the rest,[7] till hope is cut off."

Again he said this: "Be aware of this, my brothers, that our brother is the foundation of the whole building. If we keep the foundation safe, the building we construct upon it will always be sound until we have finished it." Holy Abba John rejoiced that he had never troubled anyone. If it happened that someone troubled or injured him, the saint came running to him with his face shining. He would embrace him and say: "Whoever supports his neighbor with knowledge is purified. Run after true perfection by which the soul receives glory and the vision of God. Why be illuminated by the glory and praise of this world, since they are of no value for the work of perfection?" In this way the one who had sinned against him would be sorry and would quickly repent. They say of holy

[7] The Syriac phrase apparently refers to an omission from a citation.

Abba John that because of his great humility and submissiveness he never looked up and saw or considered a person's face.

"Him Today: Me Tomorrow"

37. They also say of him that whenever someone transgressed one time in word or in something else, he never said a word about it. But whenever he heard that someone had sinned or fallen into transgression, he wept over him, sighed, and was afflicted on his account. And he would say: "This happened to him today and will happen to me tomorrow." And he would offer a prayer to God for him with sorrowful sighing for his salvation. They say he did this all the days of his life.

The Need for Humility

38. The brothers asked Abba John, saying: "Is it profitable for us to say many psalms?" He said: "Above all it is profitable for us that our offerings be made with humility and a contrite heart. After that we should take care that we involve ourselves in what we say and bind our minds to God so that what we say may be guarded close to us whether it is small or great."

The Wicked Camel-Herder [John the Little 5 (Ward, 86)]

39. They say that one time he went to Egypt to sell baskets, for this was his craft. While he was carrying them on his shoulder and walking to go along, a camel driver met him, saw him, and was sorry for him. And he allowed him to load [the baskets] on his camel. The saint accepted his offer and gave him the baskets. While they were walking on the path, the camel driver began to utter wicked and foul words and to sing worldly songs. At that moment Saint John turned and saw the host and troop of demons that surrounded the camel driver on all sides. When holy Abba John saw this, he abandoned the baskets and went back to his cell, carrying in his mind and meditating upon our Lord's words in the Gospel, saying: "What will it profit someone if he gains the whole world and loses his soul?" [Matt 16:26]

Pursuing the Things Above

40. They say that another time he went to Egypt. While he was in the market to sell his baskets and the brothers were with him, he saw that many had different sorts of products to sell. So he also carried his work and stood among them. People came by and said: "Tell us how much you want us to give you for these baskets." But holy Abba John was in a trance for a long hour, and his eyes were looking to heaven. When the brothers saw him, they said to him: "Let us know the price of these baskets." He said to them: "O my brothers, I ask you, tell me which in God's sight is the greater and more honorable among all the heavenly ranks, the cherubim or the seraphim?" They were astonished and amazed, and said: "What are you thinking of, father?" He said to them: "My brothers, a law has been placed in the divine books for us, that we should constantly seek the things that are above and also think of the things above, where Christ is, and not to turn back and look on things that creep on the earth" [Col 3:1-2]. When they heard these words, they confessed and praised God.

Citizenship in the Heavenly Jerusalem
[John the Little 11 (Ward, 87)]

41. They say of [Abba John] that one time he was weaving baskets and tried to make two. While he wove, he was filled with wonder at the Godhead, and he thought of Jerusalem above and of the habitations that Paul the Apostle says are ours in heaven [Gal 4:26; 2 Cor 5:1]. It is from there that our Saviour will receive us in glory, because he will exalt the lowliness of our race and make it like his holy body in all respects at the glorious resurrection from the dead [Phil 3:20-21]. And while he was in so pleasant a thought, he made a mistake and wove the two baskets into one. And he did not know it until he had finished them.

No Leisure for Baskets [John the Little 30 (Ward, 91)]

42. Another time a man came to his cell to buy baskets from him. He knocked at the door, and after a long time [Abba John] came out to him. [The delay was] because he was at his prayers. He said

to him: "What are you looking for?" He said: "To buy some baskets." Abba John entered his cell; and because he was occupied with meditating on God, he forgot. The brother kept on knocking at the door. Abba John went out to meet him a second time and said: "What are you looking for?" The brother said to him: "I have already told you once, father. I am looking for some baskets." He said: "Yes," and went in, forgetting the matter because his mind was bound and held fast in the things that are above. The brother kept on knocking. Finally, the old man came out to him. And when the brother reminded him, he took him and brought him into the cell, and said: "Here are the baskets. If you need them, enough. I have no use for them."

To Dwell in the House of the Lord

43. Holy Abba John's desire and expectation was for what eye has not seen [1 Cor 2:9]. He meditated on the hymn of David the prophet and said: "One thing have I asked of the Lord. What I seek is to dwell in the house of the Lord all the days of my life and to see the delight of the Lord and to visit his holy temple, which is not made with human hands but is in heaven" [Ps 27:4].

Loving Your Neighbor

44. The saint went out with the brothers at harvest time. They had put him at their head by force because they knew that he would oblige them in everything. They say of holy Abba John that at the time of rest in the heat of the day, before straightening his back and getting up, while all the brothers were bent over harvesting, he clapped his hands as a kind of sign. The brothers understood and took their rest first of all. But he straightened up then and said: "We are commanded in the Book to regard our brothers as ourselves [Mark 12:31]. It is especially by the honor and rest of my brothers that God is satisfied."

"I Grieved Your Image" [John the Little 6 (Ward, 86)]

45. One day he called a certain brother to perform some task for the brothers while they were harvesting. This brother made lam-

entation before him and in torment said to him: "What do you have now?" The saint said to him: "Pardon me, my brother." And he put the sickle he had in his hand on the ground and bowed to him, saying: "I have sinned. Forgive me." And he returned to the desert, fasting for a whole year three days by three days without eating anything but bread and salt. He prayed, prostrated himself, and wept with a sorrowful heart, and said: "Have pity on me, God, for I have sinned and have afflicted your creature."

Unceasing Prayer

46. At the time that holy Abba John went out to the harvest, so they say, he took nourishment for three whole days[8] and prayed constantly. His soul was illuminated by the light of the Holy Spirit, who worked numberless mighty miracles through him, so that the Lord was glorified.

Healing a Leper

47. One time they brought a leper to him. He took water, prayed over it, and poured it on him. Immediately he shed his skin and cast it off like a snake. And his flesh came back on him, and he was healed of his disease to the glory of God.

Driving out a Demon

48. They say of holy Abba John that when the brothers were coming back from the field in order to rest at the time of heat, and he with them, he met on the path an old woman who had a demon. She fell on her face on the ground, and she was greatly tormented by [the demon] and beaten by him without pity. The saint was saddened and had pity on her. He stayed during the whole time of heat praying before God on behalf of the old woman until the demon cried out from within the old woman and said: "What have you to do with me, little one? I have left the whole desert in your

[8] In contrast to the Bohairic version, where John fasts for three days.

hands, and now you come against me here! Lead me, and I shall come out." At that very moment he shouted and came out. He did not return to her, and she was healed. The brothers and all who saw the miracle marveled and glorified God [see Matt 8:28-34].

Driving out an Unclean Spirit

49. Again they say of holy Abba John that at harvest time he and the brothers with him stopped at the time of heat. The brothers brought water to him so that he could wash and rest from his toil. While he was washing, they brought to him a young man who had a raging demon. When the saint saw the demon's violence and the tortures he inflicted on the young man, he lifted his eyes to heaven and sighed. He took the water with which he was washing, made the sign of the cross on it in the name of our Lord Jesus Christ, and poured it on the young man. At that moment the demon cried out and left him in the form of a weasel. The young man was healed, and he confessed and glorified God.

"My Poor Are in Scetis" [John the Little 47 (Ward, 96)]

50. They say of all the fathers at that time that they went out to harvest, received their pay, and then divided it in two, one half for alms and the other for their own purposes. The same was true also of all their handiwork. Abba John brought everything with him to the monastery and said: "My poor, sick, orphans, and widows are those with me in the monastery."

Regaining His Way of Life [John the Little 35 (Ward, 92)]

51. They also say that Abba John was accustomed when he came back from the harvest not to stop or rest from prayer, fasting, harsh toils, supplications, and tears until he returned to what he had been before he left his cell. And so they say of Abba John that if he went out to the elders or for any purpose whatsoever, he would toil and fight for the time he could return to his cell so that he could remove and get rid of the depression human associations caused him.

A True Guide of Souls

52. They say that after Abba John's brother had departed from the world, perfected and complete in all the virtues, he took for himself another brother into the rank of his disciple. The saint exhorted him and commanded him to improve his soul at all times. He said to him: "My son, it is right for us to confess God and to glorify him without ceasing, and to serve before him with fear and trembling so that he may pity us and have mercy on us [Ps 2:11; Phil 2:12]. Then the work of the world and that which is in it will hasten to our honor. If we despise him, God will despise us. And the whole world will also do what is hateful to us. Of all the words that David chanted, let us breathe into our minds and say: 'What shall I offer the Lord for all his gifts to me?' [Ps 115:12]. Think, O wretched man, and know to what honor you have been invited and to what land you have been called by your Lord. What land is that? It is the one with hosts of angels, worlds without end, cherubim and seraphim, all the heavenly ranks, and the glorious and blessed habitations God has prepared. He has deemed you worthy to dwell there and to make your habitation with them and among them, even though you are mud and despicable dust. What great gifts do you have to offer him? What countless mouths and tongues will you need by which to confess his mercies and to give him thanks? But since he is good, in his mercies he does not ask this of you. On the contrary, he is content with small and easy things such as these—first of all, to confess him with his Son Jesus Christ and with his Holy Spirit; to be careful to fulfill his divine and evangelical commands; to love our neighbor as ourselves; never to be a stumbling block to anyone; to set our minds on peace; to do good as much as we can, not only to our brother but to everyone. If we do this, he will also give us what he has promised and will fulfill it. But if on the contrary—God forbid!—we shall be tortured with the wicked. We must always exist in these glorious meditations so that we may be unable to lose our way in the lusts and passing affairs of this corruptible world, so that we may not wander in corruptible things that bring us no profit, so that the healing power of what abides may let us escape and pass through what might damn us."

The Trees of Paradise [John the Little 43 (Ward, 95)]

53. This is what Abba John said about the saints: They are like a fine tree loaded with leaves, glorious in its fruit, planted in paradise, decorated with all beauties, adorned with glory, placed in the midst of a spring, that is, the spiritual river of life that waters and inebriates our hearts.

An Angel to Encourage and Exhort

54. They say of holy Abba John that he possessed an upright and quiet heart. And so the fathers say of him and bear witness in their books that an angel from God was placed over him to guard him, to encourage him, to guide him, and to keep him from all disturbances and snares of sin, to deliver him from all his enemies, and to lead and guide him to those things that satisfy and magnify God, as the blessed David said: "The camp of the Lord's angels is about those who fear him and will deliver them" [Ps 34:7].

The Angel beside John [John the Little 33 (Ward, 92)]

55. They say of Abba John that one day while he was sleeping, it happened that a certain old man came to his cell for some reason, and he saw an angel of the Lord standing at Abba John's head and guarding him. When Abba John awoke from his sleep, by the divine knowledge he had he asked his disciple, saying: "Did not someone come here while I was sleeping?" He said: "Yes, my lord, a certain old man came here." Saint John knew that the old man who had come had seen the angel, because he was perfect and stood at the measure of Abba John.

The Angels in Heaven Rejoice

55b. They say that this angel that guarded holy Abba John came with joy and spiritual exultation. Abba John asked him: "What is the reason that your joy is greater today than on all other days during the whole time I have known you?" He said: "Yes. It is because at this moment all we angels have been placed before God in heaven and are praising him. And at this moment a sweet

perfume and a pleasant scent from the prayers of the saints is going up, and God greatly delights in it and receives their supplications and their requests. He pours his mercies on all people, and by their prayers he is reconciled to the whole world. This is why all we angels rejoice with great joy, since we know the delights and the goods God has promised to those who love him. For this purpose God has sent each one of us to his companion to guard and defend him. And we have great joy in being sent to God's good servants."

Speaking Mystically with the Brothers [John the Little 26 (Ward, 91)]

56. When holy Abba John heard this, he confessed and glorified God, and rejoiced in his mercies on human beings. He was illuminated and greatly consoled by his conversation with the angel. And his soul exulted and was made fat by the sweetness of his words. Each day he increased his toils, his fasts, his struggles, and also his patience towards his duties. He constantly repeated these words of Paul the Apostle: "The sufferings of this time are not worthy of comparison to the glory that will be revealed for us" [Rom 8:18].[9]

They say that holy Abba John was exalted to a place where future and hidden events were found. He revealed things kept secret from humans, and with a prophetic eye he saw from afar everything whatsoever that was to be, and he spoke in parables about the past and the future. He spoke in parables about the past and what was to come. They say that he fashioned abundant and mighty speech from the books inspired by God and his pure insight—speech that became great and drew upon the abundant source of the Holy Spirit who indwelt him.

Spiritual Things [John the Little 26 (Ward, 91)]

56b. They say that one time a certain brother came to him to ask of him a word that would save his life. The two of them spoke divine words and meditated upon matters profitable to the soul

[9] The Bohairic version also cites 1 Cor 9:25 and Phil 4:8-9.

and the mind till the dawn of day. At dawn the saint went out in the company of that brother, and they spoke of the Lord's greatness and his marvels until the ninth hour. Afterwards they awoke as from sleep and realized that evening was drawing near. [Abba John] took this learned brother to his cell; and he ate bread with him for the sake of charity and sent him away in peace.

Abba John Becomes a Priest

57. He boasted in the might of the cross and in the saving sufferings of Christ. So he put sin to death and lived in God through our Lord Jesus Christ [Rom 6:11]. And he walked at all times in straight paths and in the divine and evangelical commands, so as to be a pure temple for God and a sanctuary for the Holy Spirit. By right and divine decrees he was ordained a priest. At the moment the patriarch laid hands on him a voice was heard from heaven with a loud cry, which said three times: "It is meet and right!" [Rev 5:12].[10] He grew and was renewed every day in beauties, especially when he was a priest and was entrusted with the divine mysteries and the spiritual and bloodless victim, which is the living lamb of God which takes away the sin of the world [John 1:29].

A Priest Clothed in Righteousness

58. Holy Abba John said of the priesthood that it was like the cherubim and seraphim who are nearer to that majesty than all the other ranks of heaven. They alone know the hidden mystery and that blessed light that remains eternally. Because of this, scripture exhorts and warns us to walk in a path conformable to that gift from above that has been given us. As people who have a great hope, let us begin by purifying ourselves and by pleasing God so that henceforth we may be accepted by him, since it says: "Everyone who has a hope such as this, must be pure as he is" [1 John 3:3], and again, "Be holy as I am holy" [1 Pet 1:16 (Lev 11:44-45; 19:2; 20:7)].

[10] Reflecting the liturgical acclamation *axios* (he is worthy; it is right).

They say that Abba John performed his ministry with knowledge and that he stood fast in all the duties with which he was burdened by the priestly order. As a result the priesthood he received was fulfilled, and he was counted with those whom David praises in his words, when he says: "Your priests will clothe themselves with righteousness and your righteous ones with glory" [Ps 132:9]. This holy Abba John walked in the path of the holy fathers and the saints and made himself like him who is the Mediator between God and human beings and makes intercession on their behalf with his Father [1 Tim 2:5]. In the same way Saint John prayed constantly before God that the church of God might be guarded and delivered, as well as his holy people, all who believe in him, and his whole world, and that help might be given to the whole creation. Because of these glorious methods and angelic deeds the Lord enlightened the eyes of his mind with the light of the Holy Spirit so that he saw spiritually all human circumstances just as people see their faces in a clear mirror.

A Compassionate Father, a Doctor of Souls

59. But in all his exaltation each day he increased his humility. Like ripe and glorious wheat at the time of harvest, so the saint offered his soul and his thoughts, and lowered himself so as to be beneath the whole creation. They say of him that one time something evil was revealed to him concerning a man who was a brother —either a sin he had committed or an attack of sexual impurity that tormented him. Like a wise and loving father little by little, as a skillful physician, he brought and tended to him the healing necessary for his wound. But he did not reveal [his knowledge] to him or unveil it or despise him as someone who had fallen into sin. Rather, he hid it from him, took pity on him, and advised him what would profit him for the salvation of his life so that he turned back to the path of God's truth. Again they say of holy Abba John that he lived his life in those glorious deeds, while performing mighty acts and miracles without confusion. The devil broke out in anger against him. All the demons were also moved to wrath; and they were so confounded by anger that Beliar, the rebel and the chief of the rebels, shouted with a loud voice. And his voice was heard to

say: "I will confuse and confound you, Jesus of Nazareth, and your servants with you!"

Opposing the Passions

60. When the blessed one heard this, he was not frightened, nor did he fear. Rather, from then on he fought with him courageously and with the might of the Holy Spirit so that he destroyed and put to naught all error from its roots. And so he did not pursue food, and likewise he did not pursue sleep, since he was mighty in spirit. Because of the snares of the demons and so that they might not steal him away secretly by means of sleep, he built stones on all sides of him to the height of his arms so that when he was overcome by the power of sleep fast bound to our nature, he might rest upon them a little and quickly be roused, since the tops of those stones were sharp. So he fled the deceit of the rebellious demons who appeared to him in sleep.

A Parable about Self-Control [John the Little 3 (Ward, 86)]

61. At a time when the brothers were assembled he told a parable because of the struggles and battles with which monks are besieged, and he said: "A king who wishes to attack a city to conquer it first of all shuts off the aqueducts that carry water to it. Then he lays siege to its inhabitants so that no food may come to them. Then when they are hard pressed by hunger and thirst, they turn round of their own accord, show their backs, and give themselves into the hands of their enemies. They submit to the king and allow him to be their ruler. It is the same way with the monk. If he is capable of bridling the mouth of his soul by hunger and thirst, if he is deprived of all lust, if he does not allow himself to be satisfied by sleep, by nourishment, and by rest, while binding fast and despoiling his soul of evil habits and incentives to sin, of happiness and shameful associations, then suddenly and quickly he will be the ruler, and what is his will serve him. Thereafter by God's might, together they will take away the dragon's noose from humans, and then they will be in peace and delivered from those who made them captive."

Healing Afflictions

62. They say of Abba John that he did not cease fulfilling what we have spoken of because it profited both himself and his brothers. When he realized that one of them was tormented by the Evil One or attacked by him, he did not because of this cease interceding with God and praying on his behalf until assistance and help from divine grace came to him and everything that tormented him was driven away.

Abba John Heals a Blind Youth

63. They say of holy Abba John that one time he went to Egypt to sell his baskets. With their price he obtained bread and returned to go back to his monastery. While he was walking on the path, there met him an old woman with her son, who was born blind. And they were poor. The young man sighed and said to his mother: "Ask God to sustain us with bread to eat today." When his mother heard this, she wept and said to him: "My son, God sees us and will have mercy on us. He will sustain us and will care for us." When blessed John heard this, his heart burned, and his mercies set him on fire. He called the old woman and gave her all his bread. Because of the richness of his mercies and his pity for them, he forgot himself and used the bread which was for himself so that they might be saved from hunger. This was because he trusted in Christ in whom he lived and who was his help in everything he did.

The woman, then, confessing God, took the bread. And by unsearchable judgments she was filled with faith in the man of God, Abba John. She approached him, saying: "O saint of the Lord, I see that you are a person who fears God and that you are holy and blessed. This son of mine, as you see, was born blind. But I ask you to put your hands on him that he may receive your blessing." So holy Abba John lifted his eyes up to heaven, sighing and weeping. With a contrite heart and a humble spirit he said: "My Lord and my God, giver of all good things, Jesus Christ, you are yesterday and today, and you remain forever [Heb 13:8]. By your good and sweet will, by your abundant and ineffable mercies, fill with your light the eyes of this blind man who implores you. And in the same

way, Lord God, drop the dew of your mercies on us, fulfill for us your gift, and pour out your goods on your whole creation, for yours is the glory with your Father and your Holy Spirit, forever and ever. Amen." When he finished his prayer, he put his hands on the young man's eyes and signed them with the cross in the name of our Lord Jesus Christ. At that moment his eyes were opened, and he saw the light. In her joy at this miracle the old woman cried out with a loud voice, shouting, and said: "Blessed be the God of this old man!" At her voice multitudes assembled to see the miracle that had taken place. But the old man fled from the honor and hid himself from the crowd so as not to be praised by human beings. And he returned to his monastery in peace.

Thou Shalt not Judge [John the Little 15 (Ward, 88)]

64. The blessed Abba John, so they say, busied himself with teachings and exhortations by which he instructed all people, and especially the brothers. He did this so that they might guard their souls from all sins, and especially from accusations against one another, from hypocrisy, and from judging one another. And so the saint said of these sins that they were abhorrent and abominable to God. Those who commit them are reckoned fornicators and idolaters in his sight, and are separated from eternal rest. This is just what the divine Paul the Apostle said when in a certain place he listed those who serve wantonness and depravity. He said: "Those who serve these things will not inherit the kingdom of God" [Gal 5:21; 1 Cor 6:9]. Blessed Abba John said this. He prophesied against this generation and said: "They drag one another into a mud pit. And when they wish to assemble as the fathers assembled and as the monks did, they cannot do so. The [fathers and monks] took care to encourage one another and to praise and exalt glorious actions. But those of today delight in quarrels and mutual accusations, and they destroy one another. Just as those of old were spoken of for their virtues and praises, so those of today glory in deeds of shame and in accusations." Concerning this he gave them a parable and said: "There was a poor man who had two wives. They were naked and emaciated because of their poverty. Now there happened to be a festival in one of the villages, and so the man's wives

asked him to take them to see the festival and the people assembled. While he was thinking about this request and was ashamed of their nakedness, he found a wooden chest, put them in it, and carried [the chest] on a wagon. When they reached the village, one of the wives got out of the chest. She gathered from the paths and byways rags and old clothes and made of them for herself a garment, and she covered her nakedness. While she stood in the midst of the crowd and looked around, her companion noticed her from the chest. When she saw her, she said to her husband: 'Have you not seen that harlot who stands in the midst of the crowd? Alas! How care-worn is her face and how ragged are her clothes! She adorns herself and sets herself in the midst of the crowd shamelessly.' The foolish woman had forgotten her shame and her nakedness, and she hurled herself into accusing her companion. Then her husband was amazed and said to her: 'O shameless and rebellious woman, have you forgotten your poverty and that you are shut up without clothes inside the chest? Do you accuse your companion and her shame? She has been laudably eager to cover her shame. But you have not even been able to take your head out of the chest.' In just the same way we cause our souls to forget the lapses and sins that are woven into them and cover them like a kind of veil so that we are unable to see them ourselves. We take away our brothers' clothes and tear their flesh so that we anger the Lord's kindness. We incite him to be urgent against us in our poverty and to bring shame upon us. We do not consider nor are we shamed by his long-suffering, patience, and constant protection of us when he sees we have turned back and repented, just as he said of old by the prophet: 'I do not wish the death of a sinner but rather that he may turn from his sins and be saved' " [Ezek 18:32; 33:11].

[65 and 66 are omitted]

The Parable of the Prostitute
[John the Little 16 (Ward, 88–89)]

67. Moreover, Abba John said of those whose souls wished to repent: "There was a certain harlot in the village, and she had a great many friends. A judge came to her and said: 'Agree with me

to lead a pure life, and you shall be my wife.' She agreed. He married her, took her into his royal house, and placed her in great honor. Her friends, since they were inflamed by her memory but knew what had happened to her and feared the punishment against them if they went to the judge's door openly, craftily passed by her quarters and sent forth whistles and shouts as they had been accustomed to do. Perhaps she would hear them, notice them, and find a way of joining them. But she, when she heard [them], wisely remembered all her fear of her husband and that he would chase her away from him if she happened to speak with them. Because of these frightening thoughts she was quickly led to leap up and to flee to her inner room, and she shut the door in their faces so as not to hear their noise and their cries."

On the Soul

68. "It is just the same with the soul that repents when it turns back to God and asks him to wipe away its former transgressions. Because it is a little separated and remembers the threats made against sinners and the workers of evil, and longs for all the delights that do not pass away and the eternal life that God has prepared for those who love him and do his will, [the soul] runs, takes refuge in him, flees to his mercies so that God may speedily and quickly save it from the Evil One and his armies. [God] chases them far away from it, and it is saved and inherits eternal life."

A Brother Abuses the Agape Meal
[John the Little 9 (Ward, 87)]

69. They say of Abba John that one time he ate bread with the brothers at an agape meal, as the monks are accustomed to do. It happened that one of the monks laughed at the table. The saint wept greatly and said: "Who can show us what you are thinking of, you wretch! Instead of weeping and sighing, and thanking the Sustainer who supplies us with our necessities, and [understanding] that what lies before us is a free gift, you have done the opposite."

A Revelation in the Spirit

70. Again they say of him that once when he was eating bread with the brothers, there appeared to him from the Holy Spirit, while they were seated at the table, [a vision] that some of the brothers were eating bread, others honey, and still others dust. While he was astonished at what had happened, suddenly a voice came to him from heaven which said: "Notice carefully that the one who is eating honey is the one who eats with fear and trembling before God [Ps 2:11; Phil 2:12]. He rejoices and is glad spiritually. He prays for everyone who has helped with his food. His soul and mind are in heaven, and his prayer is like a perfume acceptable to God. This is the service of those who eat honey. The one who is eating bread also glorifies God for the meal he has prepared for him and for the gift he has placed before him. But he is lower than the first, since he has not acquired all his prudence. This is the sign of those who eat bread. As for those who are eating dust, they are the crowd that murmurs like a people making complaint. They establish decrees and judgments while making accusations, and say: 'This is good, and that is evil.' It is shameful, beloved, that this should be done in the pure order of monks. On the contrary, their table should be seemly with little to eat, with repose, with praise of God's holy name that ascends and does not cease, according to the Apostle's word, which cries out and says—and which the Lord has given us: 'When you eat or when you drink or when you do anything else that is good, let it be to the glory of God' " [1 Cor 10:31].

Abba Bimouyah Speaks about Abba John

71. Abba John the saint was like Paul the Apostle in the abundance of the divine wisdom that was his. He gave speeches concerning the deeds and the virtues of the holy fathers, who were the lights of the world and of the deserts. He also spoke of the Holy Spirit who dwelt in them, while he was teaching them and making their souls wise. Moreover, Abba Bimouyah[11] wrote and told of the many miracles that holy Abba John the Little performed, and it truly was

[11] In the Bohairic *Life* this abba's name is Poimēn.

as he said of him. He bore witness that [Abba John] was perfect and complete in all his obligations concerning the sons of God. He was perfect and enlightened and bore spiritual fruit fulfilling his struggle. It is also said of him that because of his humility, his purity of heart, and his submission to everyone, that he was surrounded and encircled by, as it were, a wall of fire [Zech 2:5], by the working of the Holy Spirit which cut off and brought to an end all evil thoughts and vain cares sown by the devil. He drove him away so that he did not come near him. For this reason [Abba Bimouyah] bore witness of him that he was perfect and complete in everything. Just as blessed Paul the Apostle praised love and said: "Love is before all things, and it never falls" and the rest of what he said about it [1 Cor 13], in the same way all this praise can be applied to holy Abba John, since all these glories were fulfilled in him, first in his own person and then when he taught and instructed people to act this way. He did not exclude them from the cultivation of righteousness, and he has left us a teaching and a demonstration forever.

Sitting in Judgment

72.[12] They say of him that he fought with all his might and fulfilled all his duties so that he satisfied God and was numbered with his elect who will sit on his right hand at the day of judgement and will judge the tribes of humans [1 Cor 6:2].

The Cherubim Watch over Abba John

73. They say of him that when he entered within these virtues and excellences, God gave him two cherubim who so constantly guarded him and guided him spiritually that all the secrets and mysteries of the Holy Spirit were revealed to him. This was given him because of the purity of his heart. The cherubim struggled with one another in order to cover him with their wings. One said to the other: "Let me cover the elect of the Lord of Sabaoth."

[12] The Bohairic version attributes this saying also to Poimēn.

Wondrous Happenings at the Eucharist

74. They say of him that at the fearful moment when he stood at the altar and celebrated the Eucharist, he saw the Holy Spirit while he was overshadowing the bread and wine and making them the body and blood. God also revealed to him the knowledge of those who were worthy to share in the divine mysteries and those who were not. Moreover, he saw the Lord's angel standing in the midst of the monks holding a sharp sword of fire. He was annoyed and angry with those who talked and whispered with one another and who had unsuitable thoughts at this fearful moment. And he attempted to bring his sword down upon them and burn them up, but [Abba John] by his prayer and the supplication he brought to God secretly on their behalf removed their anger from them, hoping that they would turn to the Lord and repent of their wickedness. Moreover, he saw that [the cherubim] overshadowed and sheltered those who with fear and trembling [Ps 2:11; Phil 2:12] and prudence stood silently listening to the divine words and who were freed from shameful and earthly thoughts and given to the thoughts of those who love God. He also saw the light that came down from the splendor of the Lord's face from within the holy altar; it entered the hearts of those of the brothers who were worthy and that mingled with their souls, enlightening and redeeming them.

A Wondrous Journey to Babylon

75. We have already said in another place, my beloved, that if we wished to describe to you the praises of holy Abba John the Little and his miracles, the short life we live in this world would not be long enough. Nevertheless, in summary form they are useful to us and are easy to tell and to hear by the true testimony I am telling you. Hear now, my brothers, this great miracle; and give God glory. They say that in the time of holy Abba John, Saint Theophilus was patriarch of Alexandria. This blessed man had great diligence in building churches, that is, he built many churches, glorious temples, and martyrs' shrines in many places to honor their bones and for God's glory. He also built a glorious temple in the name of the three holy children who were cast into the furnace

of fire in Babylon in the time of Nebuchadnezzar, that is, Hananiah, Azariah, and Mishael. When he completed the temple and adorned it with everything beautiful, he wanted a rich place for their bones, to have them brought and be placed in the temple.

He desired this and constantly prayed God to complete his work with the blessing of their holy bodies. While he was thinking of this, an angel of the Lord appeared to him and said to him: "No human being may be found to do this save for John the Little." When the patriarch heard this, he sent for blessed John, brought him, and revealed the matter to him, as well as the command that had come from God. That saint, whose heart was strong as a lion, from the might of the Holy Spirit who indwelt him, said to the patriarch: "You, my lord, equip me with your prayers, since I know that God will aid you in your wish and that our Lord Jesus Christ will give deliverance." When the patriarch heard this, he stood and prayed. He implored for him [Abba John], and God gave him peace. Then [Abba John] left him.

When he was a little way from the city, holy Abba John stood and prayed before God. Immediately God prepared a cloud for him. It carried him in its bosom and set him down before the bodies of those three holy blessed children in Babylon. When the blessed one saw the might of the Holy Spirit and how quickly and easily he had achieved his purpose, he first stood and prayed before God. He adored him and praised him for what he had done. After he had finished his prayer, he fell on the bodies of the saints, weeping and adoring, and he said: "Blessed and holy fathers, bless me and pray for me." Then he heard a voice that came from those holy bodies and said: "Our true God, the God without beginning or end, who is and remains forever, the creator of the universe, will bless you, guard you, and direct what is yours in right ways, O our blessed father and good servant, faithful pillar of the Holy Spirit, the God of Israel."

And then the voice that he heard ceased. The heart of the saint was filled with joy and spiritual exultation because of the blessing the saints had given. He then said: "O saints of the Lord and martyrs of the living God, know that the father of faith and the patriarch, Mar Theophilus of Alexandria, has built here forever a glorious temple in your honor and for the memory of your names. And he

has sent me to request from you with many prayers that your holy bodies be here in honor to save and heal all those who believe in the name of our Lord and God Jesus Christ, especially in Alexandria and the land of Egypt." When the saints heard this, they answered by the voice and said: "We bless God. He will give him a reward for his toil, his pain, his noble adversity, and his orthodox faith [which is] life everlasting. But now, tell the patriarch for us that there is no way for our bodies ever to be moved to another place, according to the Lord's command. For he wishes them to stay here until the last day on which he will accomplish the resurrection of the whole creation. Nevertheless, because of his love and his true faith, and because of your toil, we shall give you a glorious sign which you will always remember. See, when you return, order the temple to be adorned and lamps to be hung in it without water and oil. Order all the people to assemble and come at night to the church with the patriarch, the priests, and the deacons. Then we shall come with a mighty blessing from God. We shall bless [the church] and shall sanctify it as befits the honor of the house of the Lord, whose name is glorified in all quarters and to which every knee in creation bows, in heaven, on earth, and under the earth [Phil 2:10]. For everywhere in creation his name is glorified. By the might of the God of Israel we shall dwell spiritually in the temple, and we shall work mighty deeds and miracles in it for God's glory and human salvation as long as the patriarch lives as well as in the time of the two other patriarchs who will succeed him—but no further. This will be because after them evil and dark error will reign on earth, and people will go astray after it, denying the good things the Lord has richly bestowed on them. They will blaspheme his holy name and defile his altars. We, too, when this comes to pass, shall leave the temple built in our name and shall no longer dwell in it."

This is what those saints said to holy Abba John. As for him, he adored them, was blessed by them, and went away, while they said to him: "Go, and our God, the king of Israel, will go with you and will cover you with the wings of his mercies until the end. Be joyful that your sweat and toils and struggles will guard you in this world and that without fear you will reach the land of delights and of incorruptible life that remains forever. The serenity and peace of

God will be with you forever. Amen." The blessed Abba John left them with great spiritual joy.

As was his custom he withdrew a little; and the cloud received him, lifted him up from the earth, and put him down outside Alexandria. When he went in to the patriarch, he explained to him what had happened to him on the journey and what those saints had said to him. And he ordered all the people to assemble with the priests, the deacons, and also the bishops who were present that day. All the people entered the temple and began to celebrate the feast, that is, the consecration of the church. At midnight suddenly a great light shone forth in the church, and a sweet and pleasant odor emanated with it. The lamps that were hung there empty were lit. Moreover, above the city there appeared a great light. Because of this all the people perceived the truth of the blessing that came from the arrival of the saints. Indeed, they actually came and clearly appeared to the patriarch; and he was blessed by them. All those in the assembly who were worthy were given the delight of seeing them, and they helped the patriarch consecrate the church. What they had seen was known to the bishops, the priests, and the brothers who were present. And all the people with a single mouth gave glory to God. After this the patriarch approached and communicated the people.

Countless signs and wonders appeared in the church that day. A great many sick people were healed; the lamps remained lit seven days and seven nights without oil or water; as well, the light and the pleasant odor remained in the church for a long time. [When the iniquity of the repudiated synod of Chalcedon came to light, and its heretical teaching was revealed together with the infidelity it established, then the grace and gift of healing was removed because the synod denied the heavenly gift and wandered far from the path of truth. There was fulfilled what is written: "My spirit will not dwell with these people because they are flesh" (Gen 6:3).][13]

[13] The passage in brackets is found in ms. P but not in A. In P, the bracketed passage was scratched out and a more recent hand has added in the margin: "Cursed be the one who wrote this concerning the holy council of Chalcedon, which loves truth and destroys falsehood." Thus P was originally copied by a non-Chalcedonian and its anti-Chalcedonian passages later "emended" by a

When this feast ended, holy Abba John was blessed by the patriarch and returned to his monastery in peace. He was received by the brothers with great joy, and he began to explain to the brothers what had happened to him on his journey. He said to them: "I had heard of old that there were many people in Alexandria; but truly, my brothers, I saw no one in it save only the patriarch." The brothers were greatly astonished and said: "How can this be? Has the priestly city of Alexandria been destroyed and left deserted by its people?" But he said to them: "That is not what I mean. Rather, as I said, since I did not allow my thoughts and my wishes to conquer me and did not lift up my eyes to everything and look at the people, this is why I did not see anyone's face except the patriarch's. I was not drawn hither and yon, and I saw no one at all, since a monk must not wander and must not apply himself to anything save what will profit him. He will take great care to purify his heart and his thoughts, since he is God's temple and the sanctuary of the Holy Spirit" [1 Cor 6:19]. When the brothers understood the meaning of his speech, they confessed and glorified God. And they left with great profit. Holy Abba John went from strength to strength, as was said by David the prophet [Ps 84:7], for he made himself in his own person an example for people that they might imitate his deeds and accomplish them so as to pursue perfection with all their might.

Barbarians Invade Scetis; Abba John Leaves

76. After holy Abba John had returned to his monastery from Alexandria, it happened that the barbarians gathered their forces in the desert, and their wickedness towards the monks grew strong. They beat and tormented them wherever they met them. They also destroyed and plundered their holy places. When the saint saw all this, he put in his mind our Lord's word in the Gospel, which says: "When they persecute you in this city, flee to another" [Matt 10:23]. This took place by God's providence so that by his hands redemption might come to the souls of many, since there was a remnant

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Chalcedonian scribe. See Nau, ROC 19 (1914): 34; translation, 49, and n. 15 below.

of paganism and idolatry in the land to which he went so that he might purge the land of them. When the departure of the blessed one was decided and when he had taken upon himself exile from his dwelling place because of the barbarians, great grief for this welled up among the brothers and the rest of the monks. They assembled beside him, saying: "Let us know the place where you are going, our father. Is it that you fear the barbarians?" But he said to them: "In the name of our Lord Jesus Christ and by the power of the Holy Spirit, I am not afraid. But the good that is perfect and acceptable to God is this. No one seeks the salvation of his own soul alone, but also that of his brothers and his companions. The barbarian, even though he is separated from us by faith, is nevertheless a human being as I am and was created in the image of God. If I remain here [the barbarian] will come and kill me, and because of me he will enter Gehenna and be tormented. It seems to me that I should not enjoy the good and be the cause of his torment in evil."

Abba John Goes to Qolzim

77. This was the reason blessed Abba John left the monastery, and no one could prevent him. He left and went to dwell in the holy desert of Abba Antony, a day's journey from Qolzim,[14] in a cave that he built and fashioned from rocks at the top of a cliff overlooking a river. This is where his monastery had formerly been. Here he found serenity, glorifying and confessing God; and by prudence he daily added to his noble deeds. God, who does not abandon his servants and those who fear him and do his will, directed to him a man who was of the world, but pure and God-fearing. He visited him and established his income. This man, who was from Qolzim, had great faith in the fathers and the monks, and especially in blessed Abba John. He constantly took from him what pertained to the salvation of his life, since he was zealous for God and pure from his youth. He was one of those they spoke of as

[14] Antony's inner mountain, Mount Qolzim; the Bohairic *Life* says that Abba John went to Klysma (Suez), 125 km. north of the present-day Monastery of Saint Antony.

dedicated to prayers and fastings. He had acquired great care for himself and his deeds; glorious deeds and revelations from God were also his. He added to these virtues, which were told of him, service to holy Abba John and the labor that was involved. He visited us one day a week on Sunday.

Saving a Rich Man

78. When holy Abba John entered the village, those who were sick with various diseases received great profit and recovery from him. Holy Abba John wanted to root out what remained of idolatry in [the village]. He devoted himself to this task by every means. Like the sun which gives light to those in darkness, so were his words to that village. He enlightened the hearts of its people. He guided them and directed them to the salvation of their lives. Every time they heard that he was visiting them from the desert, all the inhabitants of the village, small and great, came out to meet him. They bowed down and were blessed by him. All received the help they sought—the sick, healing; those in sins, deliverance; those who cleaved to idolatry, salvation. So much was this so that he rooted out and destroyed the entire error of idolatry from the whole village. He freed the neck of its inhabitants from the yoke of the Adversary and submitted it to the yoke of the living cross of God.

There remained [unconverted] only one rich man, who abounded in possessions and wealth. He was a tyrant and stiff-necked. He exalted himself and prided himself in his great wealth and treasures. He had many idols of gold and silver, and he served them according to the will of his father the Adversary. He mistreated many of the Christians, especially those who had turned away from the error of idols to the knowledge of the living God. He contemplated the murder of holy Abba John, and many times he made the attempt. But God delivered him from his hands. Holy Abba John was not troubled by this, but he prayed and asked God that [the rich man] should be saved and should turn from error to knowledge of the truth.

When God sought that man's good, he sent a harsh disease upon him and a festering ulcer, so that his flesh was corrupted and bred worms. And his light was darkened because of the harshness of

the disease. His household servants gathered up the worms and pulled them out of him. They prayed and wept before their vain idols that they might help him. This did not happen by their hands; his miserable torment increased; and he was unable to find rest. Griefs surrounded him on all sides, and he came close to death because he was like dry wood. While he was in this torment, he woke as from sleep and said: "Bring me the man of God, John the Christian, for it is by his hands that I can recover. He will persuade his God to work my salvation." When he said this, immediately his servants, his children, and all the members of his household left and went to holy Abba John in the desert. And when they knocked at the door of his cell, the physician of souls and bodies came out to them. When they saw him, they bowed down before him because of the miserable man's sickness so that he would pity him. But he said to them: "Unless he abandons the error to which he cleaves and turns to the worship of the holy Trinity, he will not be healed."

They returned and told the [sick man] what holy Abba John had said. He bewailed himself before them and said: "Let him come and work my salvation from this torment in which I am placed, and I shall fulfill everything he commands me." His servants then returned and reported his words to the saint. So Abba John got up and went with them like one of those apostles who were sent by God for the salvation of the world. When he arrived at his dwelling, all the idols that were there fell down and were broken in pieces. The demons that dwelt in them fled through the air, crying out and saying: "Woe to us, for we have been driven from every land and quarter, and now he has taken from us our dwelling place and habitation." When holy Abba John saw this, he was strengthened by God and the Holy Spirit. He signed himself with the living cross against the demons, and he entered the house so that all the demons fled and left it. And it was purified by the might of God's living cross and by the prayers of holy Abba John. With them [the demons?] the sick man bewailed his torments, saying: "Have pity on me and help me, my lord." The saint had compassion on him and began to console him, and to command him and teach him the faith in the holy Trinity. He believed and said: "I believe that there is only one God, the creator of heaven and earth and everything in

them, Father, Son, and Holy Spirit, the glorious Trinity. One of these three holy persons, Jesus Christ, the eternal Word of the Father, of one substance with him and the Holy Spirit, was incarnate at the end of times for our salvation from Mary, the virgin without spot and holy, who is the Bearer of God. He was a human being while remaining in his divinity and was not divided after the union [of natures]. He was crucified, suffered, and died, was buried and rose from the dead the third day. He ascended to heaven and sat on the right hand of his Father. He will come in glory to effect judgment and righteousness. [I believe] also in the Holy Spirit, who is equal to the Father and the Son in eternity, in substance, and in might." So when he was strengthened by this faith and had with all his heart renounced the Adversary and his angels and the demons and the dead idols he worshiped, then Abba John baptized him in the name of the worshipful Trinity, together with seventy souls [Gen 46:27; Exod 24:1] from his household, his sons and daughters, and his servants. All of them were enlightened by the light of the new life that rested on them by the hand of the Lord's saint, Abba John.

There was also then a great miracle. They say that when he came up from holy baptism, white scales fell from his eyes; and he was made to see, since he had been blinded by his disease. Also his flesh returned to him. He put off from himself the disease that tormented him, and became again just as he was from his mother's womb and as though he had not been sick. The inhabitants of the village and all the strangers who happened to be there assembled and saw the miracle that had taken place. All of them glorified and confessed God, and they rejoiced together that day in the house of that believer because of the deliverance of their souls from that error by the hands of holy Abba John.

That man, who became a true believer and feared God, also distributed numerous alms and offered gifts in all the churches for the salvation of his soul. He broke in pieces all his images, statues, and idols and made from them patens, cups, and crosses for the churches. When holy Abba John saw that the whole village was purified from error and idolatry and that salvation had been brought to its inhabitants by his hands, he entrusted them to the great shepherd, our Lord Jesus Christ, just as that faithful and

orthodox preacher Paul the Apostle and the saint did [1 Pet 2:25]. And he left to go back to his monastery, bearing the joyful fruit he had acquired by his tears and his toils.

Abba John Dies and Crosses over to Heaven

79. When he arrived at his monastery in peace and went to his cell with good spiritual gifts, he perceived that the time had come for his life to end. What shall I say about this marvelous man, and how many praises must I give him? He was the companion and imitator of the prophets, apostles, and martyrs or, rather, he was a courageous martyr many times, in private and in public. This was because all the days of his life he did not cease from or become disgusted with the work of perfection, and because there was perfected for him the good seed that grew and rose up from the earth blessed and abundant, ceaselessly watered and raised up. So he lifted it up and carried it at harvest time to be stored up in the heavenly treasuries where his heart was placed while he dwelt on earth [Matt 6:21; Luke 12:34]. As our Lord said [*sic*]: "Even at all times he desired to be freed from this life and to return to Christ his Lord" [Phil 1:23], who would give him rest from his struggle. He fell sick, and his body weakened. That faithful man of whom we have spoken was constantly with him and augmented his income as soon as he was sick. One night while he was awake and kept his watch, he saw the lord of the house come. And while [Abba John] was tormented by his disease, suddenly Abba Antony came in to him, as well as Abba Macarius the Great and Abba Bimouyah, the father of holy Abba John. They gave him peace, consoled, comforted, and strengthened his mind with their spiritual words and with the hope of the new life and the joy prepared for him. The fathers near him heard him told: "Rejoice and be glad. Let your heart be strengthened by God and be prepared, because at night on Sunday we shall come to you to lead you with us to the good and happy life according to our Lord's command." Then those fathers left him.

When Friday came, holy Abba John called the man that served him and sent him to the village for some purpose, so that no one would be with him at the end of his life. When it was Sunday night

at cockcrow, the fathers came with a crowd of angels, with honor and glory, to meet Saint John, as they had promised, and to lead away that holy soul, God's servant and their brother. When the blessed one saw them shining with glory and light, while a pleasant and immortal odor emanated from them, he bowed down before them with great joy and at that moment entrusted his soul into the hands of the living God and died in peace on Sunday the seventeenth of First Tishri, and according to the reckoning of the Egyptians on the twentieth of their month Babeh. Holy Abba John lived for seventy years. His soul departed in the midst of those saints and angels until they reached the heights above under the protection of the Lord's right hand, near the light that does not fail and the life that does not cease, the place he deserved, since God tested him like gold in the fire. He ascended pure and brilliant like good oil without taint.

The Villagers Bring Abba John down from the Mountain

80. The old man who served him left the village to find old Abba John and to see how he was, since he knew he was in affliction. When he got to a certain place, he heard the angels' praises and the saints' voices. He lifted his eyes to heaven and saw the hosts of angels and the assembly of saints, rank by rank, who were singing praises with holy Abba John in their midst shining with light. A man who was very tall, glorious and bright as the sun, was in the midst of them praising holy Abba John. When that man saw the miracle that had taken place, and while he was astonished by it, pondering and wishing to know what this great vision might mean, an angel was sent to him by the Lord's command, and [the angel] said to him: "Because you wish to know this mystery for your own profit and that of many, pay close attention to what I shall show you. Those are the angels of God with the assemblies of saints sent by him to receive blessed Abba John's soul out of this world, so that he may inherit life and rest in the heavenly Jerusalem. Moreover, the tall man who is praising John is Abba Antony, and with him is Abba Pachomius, Abba Macarius, and the rest of the fathers like them." And the angel pointed out with his finger whichever ones he was showing him until he clearly knew each of them.

And he said to him: "You have seen these fathers with whom we take our part in rejoicing over John. With them he will inherit the heavenly kingdom, because he served as they did while he was in the world and walked in their paths. You also, since you ministered to him, are blessed because you have been deemed worthy of blessing and honor from God and from those who have satisfied him." Then the angel was taken up from him.

That man went to holy Abba John's monastery and entered his cave. He found [Abba John] kneeling, his neck bowed before the Lord, like someone praying and worshiping God. And there emanated from the holy body a pleasant and sweet odor. The man fell on that body and wept greatly and sorrowfully. He covered him with an old garment with awe and reverence, and put him to one side in a corner of the cave. He ran to the village and made known to its people what had happened.

All of them together, small and great, with fervent faith and perfect zeal went out to the desert to holy Abba John's body, weeping and lamenting. They sorrowed for themselves because their father and their help had been taken from them. When they got there, they put the saint's body on a donkey and brought it into the village like a living treasure. Many miracles were seen that day. They included a young man in the crowd who was possessed by a demon. When he saw the saint's body, he cried out and said: "What have you to do with us, little one? You have tortured and tormented me, and driven me from my dwelling." He leapt and hurled himself on the bier, and fell to the ground. He shouted like a wild boar with a hostile voice. He opened his mouth, and the impure spirit came out of him in the form of a spark of fire, and he was healed.

The Burial of Abba John

81. Moreover, when they were burying [Abba John] in the midst of the church, some men came carrying their son who had been born paralyzed and impotent in all his limbs. These faithful men placed him on the bier unable to move his hands or his feet. Instantly he was granted healing. He leapt and got up dancing, ran on his feet, and glorified God. In this way numerous healings were

granted to those who approached [Abba John] in faith. By the might of the Holy Spirit neither in life nor death was he deprived of mighty deeds which he performed, as our Lord said: "He who believes in me and does my will, also will do the works I do, and will do greater ones than these" [John 14:12]. And so the crowds buried the holy body, ministered to it, and offered the oblation. And all the people received communion. They also made a shrine in his honor, and he was placed in it beside the bones of the saints—Abba Athanasius the holy martyr, Abba Sisoes, and Abba Bgima. The bones of these saints also worked many miracles, but most often it was from the bones of holy Abba John that many mighty deeds were revealed, since whoever came to him from anywhere in faith received help. [When the accursed synod of Chalcedon assembled, the earth was darkened by the false teaching it imposed. But God for his own glory has said: "I will not give my holiness to the dogs, and I will not cast my pearls before swine" (Matt 7:6). And he raised up holy Abba John so that the faithful might gain encouragement from him and so that the holy name of our Lord Jesus Christ might not be blasphemed. With zeal and great might he drove away every heretic that fought with him, since he was honored in the eyes of the Lord. And he appeared distinguished in life and death, glorious in the orthodox faith.][15] And he attained to Christ his Lord and received the crown [2 Tim 4:7-8] from his right hand, as our Lord said in his gospel: "Where I am, there will also my servant be" [John 12:26; 14:3].

Peroration

82. And now, my beloved, what you have heard us tell of the noble deeds of holy Abba John is what we have been able, so far as we could, to find from eye witnesses and the reports of truthful people. We have described for you a few of his many virtues and accomplishments, as his memorial and a profitable treasure and

[15] The passage in brackets is found in ms. P, but has been scratched out by a later hand. The marginal reading is: "The one who thus blasphemes the holy council of Chalcedon is a renegade and an infidel." See n. 13 above and Nau, ROC 19 (1914): 46; translation, 55–56.

lofty inheritance, so that we may emulate and imitate his glorious and divine deeds, may walk in straight paths, and may in all ways seek the salvation of our souls and lives. All of us, as much as we can, must fight; we must know and be convinced that we shall give an account of ourselves and that there is no way out, as the Holy Scriptures testify. And so, my beloved, while we have the opportunity, let us have peace with God, and as Abba John the Little said: "Imitate me as I imitate Christ [1 Cor 11:1], and make your paths straight in all good deeds as ministers of God, in peace, in serenity, with gentleness, humility, strength, and the observance of the commands. You must be pleasant and pure in afflictions, in tortures, in imprisonments, in sweats, in toils, by fasts, by watches, by purity, by the fear of God, in hunger and thirst, by unfeigned love for all people, which is the bond of faith."

If we undertake all these things and become perfected in them, then we shall shine before all people, and we shall glorify our Father in heaven [Matt 5:16], at the resurrection of the dead when God will clothe us with immortality, and when we shall harvest our souls' fruits before him and before his angels. By taking upon our own persons the imitation of our father holy Abba John the Little we shall be sent forth in faith to strive to walk in his paths in word and in deed, so that when he sees us with his spiritual eyes, he may increase his prayers for us that the Lord may direct aright our affairs in this world according to his will and that those who see us may say: "These are the children of blessed and holy Abba John the Little." In this way his prayers for us will be quickly and easily heard. The Lord will cover us with his mercies, will give salvation to our souls, and will answer our requests. There will be fulfilled for us the word of David the psalmist, which says: "The mercies of the Lord are upon those who fear him, and his righteousness upon their children's children, upon those who keep his covenant, who remember his commandments and do them" [Ps 103:17-18]. By this we shall have the assurance of our hope to share with him in that heavenly inheritance through the prayers and supplications of the holy Virgin Mary, the Bearer of God, and through the prayers of holy Abba John the Little, and of all the saints his companions. Amen.

May the mercies of our Lord Jesus Christ, our king and our redeemer, be upon all those who preserve the memory of holy Abba John and with all their might serve him, and upon your fathers and brothers who lived and died in the glorious orthodox faith, and upon the sinner who has written this. May the Lord make his serenity, his peace, and his love reign over this monastery in which we live and over and among the brothers in it. May the right hand of his mercy overshadow them now, at all times, and forever. Amen. May he restrain quarrels among them. To him with his Father and his Holy Spirit be glory and the confession of all now and forever. Amen.

The end of the story of John the Little, the governor of the desert of Scetis.

Appendix 1

The *Life of John the Little*, Amélineau's text, and Codex Vat. Copt. LXVIII

Below are corrections made to the Bohairic Coptic text of the *Life of John the Little* published by E. Amélineau, "Vie de Jean Kolobos," *Histoire des Monastères de la Basse-Egypte*, *Annales du Musée Guimet* 25 (Paris: Leroux, 1894), 316–413, from an examination of a microfilm copy of Codex Vat. Copt. n° LXVIII.

Amélineau did not reproduce punctuation, superlinear strokes, ligatures, or abbreviations at the end of lines, so they are also omitted here.

The first column gives the page and line numbers from Amélineau's text, the second the published text, and the third the correction made from viewing the microfiche of the manuscript.

Page/Line	Amélineau	LXVIII
316.2	ⲡⲓⲡⲣⲉϥϧⲩⲧⲉⲣⲟⲥ	ⲙⲡⲣⲉϥϧⲩⲧⲉⲣⲟⲥ
316.2	ⲡⲓϩⲩⲧⲟⲩⲙⲉⲛⲟⲥ	ⲙϩⲩⲧⲟⲩⲙⲉⲛⲟⲥ
316.3	ⲉⲁϥⲓⲥⲧⲟⲣⲉⲓⲛ	ⲉⲁϥⲓⲥⲧⲟⲣⲩⲛ[1]
316.7	ⲛⲧⲟⲩⲉⲣⲧⲣⲉⲡⲉⲓⲛ	ⲛⲧⲟⲩⲉⲣⲡⲣⲟⲧⲣⲉⲡⲓⲛ[2]
316.8	ⲡⲓⲉϩⲟⲟⲩ	ⲡⲉϩⲟⲟⲩ
317.8	ⲉⲧⲁϥⲁⲥⲓⲁⲓ	ⲉⲁϥⲁⲥⲓⲁⲓ
317 n. 12	ⲫⲣⲟⲛⲓⲙⲟⲥ	ⲫⲣⲟⲛⲩⲙⲟⲥ

[1] Footnote 5, ⲉⲁϥⲉⲣⲓⲥⲧⲟⲣⲓⲛ, is incorrect.

[2] −ⲡⲣⲟⲧⲣⲉⲡⲓⲛ occurs also at 317.6. Footnote 8, ⲡⲣⲉⲡⲓⲛ, is incorrect.

318.2	ⲉⲕⲧⲁⲃⲉⲣⲛⲁⲛ	ⲉⲕⲉⲣⲕⲓⲃⲉⲣⲛⲁⲛ[3]
318.6	ⲡⲕⲩⲣⲩⲧⲙⲁ	ⲡⲧⲩⲣⲓⲧⲙⲁ
318.6	ⲙⲡⲓⲥⲑⲩⲙⲟⲩⲧⲓ	ⲙ̀ⲡⲥ̀ⲑⲩⲙⲟⲩⲧⲓ
318.15	ⲛⲟⲩⲣⲟⲥ	ⲛⲛⲟⲉⲣⲟⲛ[4]
319.2	ⲁⲡⲟ ⲙⲉⲣⲟⲩⲥ	ⲁⲡⲟ ⲙⲉⲣⲟⲥ[5]
319.7	ⲉⲧⲉ	ⲉⲧⲁ
319.9	ⲫⲣⲱⲟⲩϣ	ⲫⲣⲱⲟⲩⲧⲥ
320.1	ⲟⲩⲡⲗⲩⲣⲟⲫⲟⲣⲉⲓⲁ	ⲟⲩⲡⲗⲩⲣⲟⲫⲟⲣⲓⲁ
320.3	ⲥⲩⲗⲗⲟⲙⲉⲓⲥⲑⲁⲓ	ⲥⲩⲗⲩⲛⲉⲥⲑⲉ
320 n.4	ⲡⲁⲣⲉⲛⲩⲥⲓⲥ	ⲡⲁⲣⲉⲛⲉⲥⲓⲥ
320 n.6	ⲉⲛⲕⲱⲙⲓⲟⲛ	ⲉⲛⲅⲱⲙⲓⲟⲛ
321.9	ⲑⲃⲟⲩⲑⲉⲓⲁ	ⲑⲃⲟⲩⲫⲓⲁ
321 n.6	ⲡⲁⲣⲉⲛⲩⲥⲓⲥ	ⲡⲁⲣⲉⲛⲉⲥⲓⲥ
322.6	ⲉⲧⲁⲩⲉⲣⲓⲥⲧⲟⲣⲉⲓⲛ	ⲉⲧⲁⲩⲓⲥⲧⲟⲣⲓⲛ[6]
322.7	ⲫⲁⲓ	+ⲛⲁϥ
322 n.9	ⲥⲩⲛⲧⲉⲗⲓⲁ	ⲥⲓⲛⲧⲉⲗⲓⲁ
322 n.10	ⲡⲓⲉⲱⲛ	ⲡⲁⲓⲉⲱⲛ
323.8	ⲡⲁⲫⲛⲟⲩ†	ⲡⲁⲫⲛⲟⲩⲧⲓ
323 n.3	ⲱⲣⲓⲑⲟⲥ	ⲱⲣⲥⲓⲩⲑⲉ
323 n.5	ⲙⲱⲩⲥⲩ	ⲙⲟⲩⲥⲩ
323 n.8	ⲥⲓⲟⲩⲗⲟⲩⲁⲛⲟⲥ	ⲥⲟⲩⲗⲟⲩⲁⲛⲟⲥ
324 n.9	ⲉⲩⲑⲩⲛⲓⲛ	ⲉⲩⲑⲩⲛⲓⲛ
325.7	ⲁⲫⲉⲭⲁⲣⲓⲍⲉⲥⲑⲁⲓ	ⲁⲫⲭⲁⲣⲓⲍⲉⲥⲑⲉ
325.9	ⲙⲙⲟⲛⲁⲭⲟⲥ	ⲙⲙⲟⲩⲛⲁⲭⲟⲥ[7]
325.9	ⲉⲧⲁ ⲡⲥⲁϫⲓ	ⲉⲧⲉ ⲡⲓⲥⲁϫⲓ

[3] Footnote 2, ⲕⲩⲃⲉⲣⲛⲁⲛ, is incorrect.
[4] Footnote 16, ⲛⲛⲟⲉⲣⲟⲥ, is incorrect.
[5] Footnote 2, ⲁⲡⲟ ⲙⲉⲣⲱⲥ, is incorrect.
[6] Footnote 2, ⲉⲧⲁⲩⲉⲣⲓⲥⲧⲟⲣⲓⲛ, is incorrect.
[7] Footnote 4, ⲙⲟⲛⲁⲭⲟⲥ, is incorrect.

325.13	ⲧⲉⲗⲗⲟ	+ⲑⲉ
325.15	ⲫⲣⲟⲛⲩⲙⲁ	ⲫⲛⲟⲩⲙⲁ[8]
325 n.3	ⲍⲩⲗⲓⲕⲓⲁ	ⲍⲓⲗⲩⲕⲓⲁ
325 n.5	ⲟⲛⲟⲙⲓⲱⲥ	ⲟⲙⲓⲱⲥ
325 n.6	†ⲍⲩⲗⲓⲕⲓⲁ	†ⲍⲓⲗⲩⲕⲓⲁ
326.1	ⲁⲫⲑⲟⲩⲃⲟϥ	ⲁϥⲧⲟⲩⲃⲟϥ
326.9	ⲉⲃⲟⲗ	+ⲡⲓⲙⲁ ⲉⲧⲉⲥⲙⲁⲩ ⲛⲁⲉ †ⲭⲓⲛⲱⲛϩ ⲧⲩⲣⲥ ⲛⲁⲣⲭⲉⲗⲓⲕⲟⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲥⲉⲣⲡⲟⲗⲓⲧⲉⲩⲉⲥⲑⲉ ⲛϩⲩⲧϥ ⲛⲁⲉ †ⲁⲅⲁⲡⲏ ⲛⲧⲉⲗⲓⲟⲛ
326.16	ⲛⲓⲱϩⲁϥⲉ	ⲡⲓⲱϩⲁϥⲉ
326 n.4	ⲥⲩⲣⲣⲉⲛⲓⲁ	ⲥⲓⲣⲣⲉⲛⲓⲁ
326 n.9	ⲛⲁⲣⲣⲉⲗⲓⲕⲟⲛ	ⲛⲁⲛⲧⲉⲗⲓⲕⲟⲛ
327.3	ⲡⲓⲥⲁⲭⲓ	ⲡⲥⲁⲭⲓ
327.8	ⲛⲓⲁⲩⲗⲏⲟⲩ	+ⲛⲓⲁⲕⲱⲃ
327.12	ⲉⲡⲍⲟⲩⲟ	ⲉⲡⲓⲍⲟⲩⲟ
327.12	ⲧⲡⲣⲁⲕⲧⲓⲕⲩ	ⲧⲡⲣⲁⲕⲧⲩ
327 n.2	ⲍⲩⲙⲛⲟⲗⲟⲥ	ⲍⲓⲙⲛⲟⲗⲟⲥ
327 n.6	ⲛⲉⲛⲥⲕⲩⲙⲏ	ⲛⲉⲛⲥⲕⲓⲛⲍ
327 n.9	ⲛⲁⲣⲣⲉⲗⲓⲕⲟⲛ	ⲛⲉⲩⲁⲣⲣⲉⲗⲓⲕⲟⲛ
328.9	ⲱⲙⲡⲓ	ⲛⲱⲙⲡⲓ
328 n.3	ⲡⲓⲥⲕⲩⲗⲙⲟⲥ	ⲡⲓⲥⲕⲓⲗⲙⲟⲥ
328 n.5	ⲉⲉⲣⲙⲟⲛⲁⲭⲟⲥ	ⲉⲉⲣⲙⲟⲩⲛⲁⲭⲟⲥ
329.5	ⲡⲓⲧⲏ	ⲡⲧⲏ
329.13	ⲉⲧⲣⲁⲛⲁϥ	ⲉⲑⲣⲁⲛⲁϥ
329.16	ⲡⲉ ⲉⲑⲟⲩⲁⲍⲥⲁⲍⲛⲓ	ⲡⲉⲑⲟⲩⲁⲍⲥⲁⲍⲛⲓ

[8] See 326.7.

329 n.4	ϕρονιμος	ϕρονυμως
330.2	χε	λε
330.2	εταqχοτον	+ναq
330.4	πενιωτ	+εθουαϐ
331.2	cπουλη	τcπουλη
331.12	ϕη	ϕαι
331.17	τπαραινυcιc	τπαριερεcιc (*sic*)[9]
331 n.2	νταρε (*sic*)	νταρετη
332.3	πιπνευμα	+ντε
332.5	ντμετϣϐυρι	ντμετϣυρι
332 n.5	νθρουαϩου	νθρουουαϩου
334.12	ϩωc λε	ϩωcτε
334.15	ερε	εθρε
334 n.6	ουcιντομια	ουcινλομια
334 n.7	τπαρενυcιc	τπαρενεcιc
335.11	ννι	νηι
335.17	ντυραφη	ντε †υραφη
335 n.1	eqερϩυπομενιν	eqερϩιπομενιν
336.3	ον	+χε or λε
336.17	μπeqταμοq	πeqταμοq (but it should read μπeqταμοq)
336 n.2	εθναερϩυπομενιν	εθναερϩιπομενιν
337.14	ον	μμοq αν
337.17	ννενcωτηρ	μπενcωτηρ
338.8	νλοκιμαcτοc	νλοκιμαcτυc

[9] This is what the text has, although it is unclear what Greek word is meant. Amélineau's suggestion of τπαραινυcιc is probably correct, except for the spelling, which should be τπαραινεcιc (= Gk. παραίνεσις). Amélineau's reading in footnote 8, τπαρεηηcιc, is incorrect.

339.9	†ⲛⲟⲩⲉⲙ	†ⲛⲁⲩⲉⲙ
339.12	ⲙⲡⲉⲛⲓⲱⲧ	ⲡⲉⲛⲓⲱⲧ
339.17	ⲱⲁⲫⲣⲉⲥⲟⲩⲟⲩ	ⲱⲁⲫⲣⲉⲥⲟⲩⲁⲩ
340.2	ⲉⲩ ? ⲡⲗⲟⲙⲟⲥ	ⲉⲫⲙⲏⲛ ⲇⲉⲛ ⲡⲗⲟⲙⲟⲥ
341.4	ⲉⲃⲟⲗⲇⲉⲛ	ⲉⲃⲟⲗ ⲇⲉ ⲇⲉⲛ
341.6	ⲉ†ⲙⲉⲧⲕⲁⲕⲓⲁ	ⲉ†ⲙⲉⲧⲁⲧⲕⲁⲕⲓⲁ[10]
341.11	ⲑⲉⲱⲣⲓⲁ	ⲧⲑⲉⲱⲣⲓⲁ
341.16	ⲉⲛⲁⲕⲧⲁⲕⲓⲛⲟⲩⲧ	ⲉⲛⲁⲕⲧⲁⲓⲛⲟⲩⲧ
341 n.1	ⲓⲙⲏ†	ⲓⲙⲏⲧⲓ
341 n.3	ⲟⲩⲉⲥⲑⲏⲥⲓⲥ	ⲟⲩⲉⲥⲑⲉⲥⲓⲥ
342.5	ⲛⲧⲉ ⲙ̀ⲡⲓⲡⲛⲁ	ⲙⲡⲓⲡⲛⲁ
342 n.3	ⲉⲩⲉⲣⲥⲩⲛⲁⲅⲉⲥⲑⲉ	ⲉⲩⲉⲣⲥⲓⲛⲁⲅⲉⲥⲑⲉ
343.8	ⲉⲧⲃⲉ	ⲉⲑⲃⲉ
343.9	ⲓⲱⲱⲉ	+ⲟⲩⲟⲛ
343.9	ⲟⲛ	ⲁⲛ
343.11	ⲟⲛ	+ⲟⲩⲟⲛ
343.13	ⲟⲛ	ⲁⲛ
343.13	ⲛⲟⲩⲭⲟⲓ	ⲛⲟⲩⲭⲓ
343.14	ⲛⲁⲧⲁⲟⲩⲓⲛ	ⲛⲛⲁⲧⲟⲩⲓⲛ
343 n.1	ⲛⲓⲛⲱⲥⲧⲓⲕⲟⲥ	ⲛⲓⲛⲱⲥⲧⲓⲕⲱⲥ
343 n.3	ⲅⲩⲡⲟⲙⲉⲛⲓⲛ	ⲅⲓⲡⲟⲙⲉⲛⲓⲛ
344.2	ⲉⲧⲇⲑ	+ⲅⲉⲛ
344.9	ⲛⲁⲇⲛⲁⲩ	ⲁⲇⲛⲁⲩ
344.13	ⲛⲭⲅⲱⲙ	ⲛⲭⲣⲱⲙ
344.15	ⲉⲧⲙⲟⲩ†	ⲉⲑⲙⲟⲩ†
345.3	ⲟⲛ	ⲁⲛ
345.4	ⲛⲁⲗⲗⲉⲗⲓⲕⲟⲛ	ⲛⲉⲩⲁⲗⲗⲉⲗⲓⲕⲟⲛ

[10] See 341.7-8.

345.6	ⲛⲧⲁⲩϣⲱⲡⲓ	ⲛⲧⲟⲩϣⲱⲡⲓ
345.6	ϧⲉⲛ	ϩⲓⲧⲉⲛ
345 n.3	ⲧⲩⲗⲓⲕⲓⲁ	ⲧϩⲓⲗⲏⲕⲓⲁ
345 n.4	ⲛⲉⲩⲕⲣⲁⲧⲓⲁ	ⲛⲉⲙⲕⲣⲁⲧⲓⲁ
346.6	ⲉⲙⲟϩ	ⲉⲙⲁϩ
346.9	ⲛⲟⲩⲛⲓϣⲧ	ϧⲉⲛ ⲟⲩⲛⲓϣⲧ
346.14	ⲫⲣⲏⲧ	ⲫⲧ
346 n.3	ⲟⲩⲗⲉⲕⲟⲛ	ⲟⲩⲗⲁⲕⲟⲛ
347.5	ⲧϩⲩⲡⲟⲙⲟⲛⲏ	ⲧϩⲓⲡⲟⲧⲁⲧⲏ (*sic*)[11]
347.8	ⲁⲫⲟⲩⲏⲟⲩ	ⲉⲫⲟⲩⲏⲟⲩ
348.10	ⲙⲙⲟϣ	+ⲛⲁϥ
348.11	ⲡⲉ	delete
348.14	ⲟⲩⲧⲟⲩⲃⲟ	ⲧⲟⲩⲃⲟ
348.17	ⲁⲩⲥϧⲁⲓ	+ⲗⲉ
349.4	ⲛⲁϥⲉⲣ	ⲛⲉⲁϥⲉⲣ
349.7	ⲉⲑϧⲉ	ⲉⲑⲃⲉ
349.12	ⲭⲉ	ⲗⲉ
349.14	ⲉϥⲥⲟⲧⲡ	ⲉϥⲥⲧⲡ[12]
350.4	ⲁⲥϣⲁⲛⲟⲩⲱⲧⲉⲃ	ⲁⲓϣⲁⲛⲟⲩⲱⲧⲉⲃ
350 n.1	ⲉϥⲉⲣⲥⲩⲙⲉⲛⲓⲛ	ⲉϥⲉⲣⲥⲓⲙⲙⲉⲛⲓⲛ
351.5	ⲉϧϩⲏⲓ	ⲉϧⲣⲏⲓ
351.15	ⲛⲧⲁⲩϣⲱⲡⲓ	ⲛⲧⲟⲩϣⲱⲡⲓ
351 n.3	ⲛⲁϥⲉⲣⲕⲣⲁⲧⲉⲩⲉⲥⲑⲉ	ⲛⲁϥⲉⲣⲉⲙⲕⲣⲁⲧⲉⲩⲉⲥⲑⲉ
351 n.4	ⲛⲉϥⲡⲟⲗⲏⲧⲓⲁ	ⲛⲉϥⲡⲟⲗⲓⲧⲓⲁ
352.3	ⲉⲧⲥⲱⲧⲉⲙ	ⲉⲑⲥⲱⲧⲉⲙ
353.12	ⲛϩⲟⲧ	ⲧⲛϩⲟⲧ

[11] ⲧϩⲓⲡⲟⲧⲁⲧⲏ must be a mistake for ⲧϩⲓⲡⲟⲧⲁⲅⲏ, ϩⲩⲡⲟⲧⲁⲅⲏ, Gk. ὑποταγή.

[12] There are two superlinear dots between the ⲥ and the ⲧ; this recurs elsewhere in the MS.

353.14	ϯϩοϯ	ⲧϩοϯ
355.16	ⲓⲱⲁⲛⲛⲏⲥ	+ⲛⲁϥ ⲭⲉ
356.5	ⲛⲉⲙ (2nd)	delete
356.9	ⲉϯⲥⲉⲛϯ	+ⲓⲉ
356.13	ⲛⲑⲟϥ	ⲛⲑⲟⲥ
357.2	ⲟⲩⲥⲁⲭⲓ	+ⲡⲉ
357.2	ⲗⲉ	ⲭⲉ
357.3	ⲡⲟⲩⲁⲓ	ⲡⲁⲓ
357.4	ϩⲛ	ϩⲉⲛ[13]
358.7	ⲡϩⲏⲟⲩ	ⲡⲓϩⲏⲟⲩ
360.4	ⲉⲓⲉⲣ ⲭⲣⲉⲓⲁ	ⲉⲓ ⲭⲣⲓⲁ
360.13	ⲉⲣⲟϥ	ⲛⲥⲱϥ
360 n. 2	ϩⲩⲙⲛⲟⲗⲟⲥ	ϩⲓⲙⲛⲟⲗⲟⲥ
361.5	ⲗⲉ	delete
362.4	ⲓⲱⲁⲛⲛⲏⲥ	+ ⲛⲧⲟⲩⲓⲛⲓ ⲛⲁϥ ⲛⲟⲩⲥⲟⲡ ⲛⲟⲩⲣⲱⲙⲓ ⲉϥⲕⲏⲕ ⲛⲥⲟ(?) ϩⲧ ⲧⲏⲣϥ ⲉⲧⲓ ⲉϥϯⲉⲛ ⲡⲓⲱⲥϯ ⲉⲑⲣⲉϥⲧⲁⲗⲃⲟϥ ⲡⲉⲛⲓⲱⲧ ⲗⲉ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ
362.10	ⲉⲥⲥⲉϯ	ⲉⲥⲥⲩϯ
362.15	ⲛⲓⲥⲛⲏⲟⲩ	+ⲗⲉ
362 n. 1	ⲉⲧⲉⲛⲉⲣⲩⲓⲛ	ⲉⲧⲉⲣⲩⲓⲛ
363.1	ⲛⲓⲱⲧ	+ⲭⲉ
363.6	ⲉⲧⲁϥⲉⲣⲃⲁⲥⲁⲛⲓⲍⲉⲓⲛ	ⲉⲧⲉϥⲉⲣⲃⲁⲥⲁⲛⲓⲍⲉⲓⲛ
363.6	ⲉⲧⲫⲉ	delete
363.16	ⲉⲃⲟⲗ	ⲉⲃⲏⲗ
363 n. 2	ⲃⲁⲥⲁⲛⲓⲍⲓⲛ	ⲃⲁⲍⲁⲛⲓⲍⲓⲛ

[13] This is the last word on (−ⲙ̄ⲉ−).

364.2	ϩⲁⲡⲗⲱⲥ	ⲁⲡⲗⲱⲥ
364.9	ⲛⲧⲉⲛⲉⲣⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓⲛ	+ . . . ⲉⲧⲉ ⲫⲧ ⲡⲉ ⲡⲓⲥ(?)ⲱⲛⲧϥ ⲧⲏⲣϥ ⲛⲁⲉⲣⲕⲁⲧⲁⲫⲣⲟⲛⲓⲛ (end of (−$\overline{ⲛⲓ}$−, card 68-14)
364.13	ⲛⲉϥⲱⲉⲛ ϩⲏⲧ	ⲛⲉϥⲙⲉⲧⲱⲉⲛϩⲏⲧ
365.13	ⲉⲥϫⲱ	ⲉⲧϫⲱ
365 n. 1	ⲛⲓⲥⲕⲩⲛⲏ	ⲛⲓⲥⲕⲓⲛⲏ
366.1	ⲡⲓⲛⲕⲟⲧ	+ ϧⲉⲛ ⲟⲩⲛⲛⲱⲥⲓⲥ ϫⲉ ⲛⲧⲉ ⲫⲧ ⲛⲁϥⲱⲓⲛⲓ ⲡⲉ ⲙⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲁⲛ ⲁⲟⲩⲟⲛ ⲓ {ⲉⲙⲛⲁⲓ} <ⲛⲉⲙⲁⲓ> ⲉⲓ {ⲛⲓⲱⲧ} <ⲛⲕⲟⲧ>
366.2	ⲉⲡⲁⲅⲅⲉⲗⲟⲥ	ⲉⲡⲓⲁⲅⲅⲉⲗⲟⲥ
366.3	ϩⲱϥ	+ⲡⲉ
366.7	ⲉⲛⲁϩⲓ	ⲉⲛⲟϩⲓ
367.2	ⲛⲁⲓⲁⲡⲟⲕⲁⲗⲓⲙⲯⲓⲥ	+ ⲉⲑⲟⲩⲁⲃ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛ $\overline{ⲡϭⲥ}$
367.7	ⲡⲉ	ⲛⲉ
367.9	ⲉϧⲣⲏⲓ	ⲛϧⲣⲏⲓ
367.13	ⲫⲟⲩⲉⲓ	ϩⲓ ⲫⲟⲩⲉⲓ
368.3	ⲉϥϧⲁⲉ	ⲉⲡϧⲁⲉ
368.14	ⲡⲓⲗⲣⲟⲙⲙⲟⲥ	ⲡⲗⲣⲟⲙⲙⲟⲥ
368.16	ⲁϥⲟϩⲓ	ⲉϥⲟϩⲓ
369.17	ⲛⲉⲙ	ⲛⲧⲉ
369.17	ⲛϧⲏⲧϥ	+ ⲉϥϩⲱⲧⲡ ⲙⲫⲧ ⲉⲣⲟϥ ⲛⲉⲙ ⲡⲉϥⲗⲁⲟⲥ ⲉⲩⲥⲟⲡ ϧⲉⲛ ⲉⲧⲏⲙⲁ ⲉⲩⲥⲟⲧⲡ ϧⲉⲛ ⲡϫⲓⲙⲑⲣⲉϥϩⲓ ⲟⲩⲱⲓⲛⲓ ϫⲉ ϧⲉⲛ ⲫⲧ ⲉⲧϣⲟⲡ ⲛϧⲏⲧϥ

370.11	ⲉⲣⲉⲣⲥⲕⲉⲡⲁⲍⲉⲓⲛ	ⲉⲩⲉⲣⲥⲕⲉⲡⲁⲍⲉⲓⲛ
370 n. 6	ⲕⲁⲧⲏⲕⲓⲁ	ⲕⲁⲑⲏⲕⲓⲁ
371.5	ⲛⲧⲕⲁⲕⲟⲉⲣⲅⲓⲁ	ⲛⲧⲕⲁⲕⲟⲩⲣⲅⲓⲁ
371 n. 2	ⲅⲉⲛⲛⲉⲱⲥ	ⲅⲉⲛⲛⲉⲟⲥ
371 n. 3	ⲡⲗⲉⲟⲛⲟⲍⲓⲁ	ⲧⲡⲗⲉⲟⲛⲟⲍⲓⲁ
372.13	ⲉⲧⲣⲏⲓ	ⲛⲧⲣⲏⲓ
373.4	ⲟⲩⲃⲗⲗⲉ	ⲟⲩⲃⲉⲗⲗⲉ
373.4	ⲉⲁⲩϫⲫⲟⲩ	ⲉⲁⲥϫⲫⲟⲩ
373.11	ⲛⲓⲥⲡⲗⲁⲅⲭⲛⲟⲛ	ⲛⲓⲥⲡⲗⲁⲭⲛⲟⲛ (*sic*)
374.6	ⲉⲁⲓϫⲩⲟⲩ	ⲉⲁⲓϫⲫⲟⲩ
375.6	ⲡⲓⲱⲟⲩ	ⲡⲱⲟⲩ
376.11	ⲛⲧⲉⲥⲁⲥⲭⲏⲙⲟⲥⲩⲙⲏ	ⲛⲧⲉⲁⲥⲭⲓⲙⲟⲥⲩⲙⲏ
377.13	ⲁⲥⲱⲁⲛⲕⲱ	ⲁⲥⲱⲁⲛⲭⲱ
377 n. 1	ⲟⲙⲓⲱⲥ	ⲟⲙⲱⲥ
377 n. 4	ⲉⲣⲥⲩⲛⲭⲱⲡⲣⲓⲛ	ⲉⲣⲥⲓⲛⲭⲱⲣⲓⲛ
378.2	ⲉⲩⲍⲉⲙⲥⲓ	+ⲍⲱⲩ
378.12	ⲉⲧⲟⲩⲉⲙ	ⲉⲑⲟⲩⲉⲙ
378.18	ⲗⲉ	+ⲍⲱⲟⲩ
379.2	ⲥⲁϫⲓ	ⲉⲥⲁϫⲓ
379.9	ⲉⲧⲉ	+ⲍⲉⲛ
379.9	ⲍⲁⲛ	ⲛⲍⲁⲛ
379.15	ⲕⲣⲓⲧⲓⲕⲱⲥ	ⲕⲓⲣⲓⲕⲱⲥ[14] = ⲕⲩⲣⲓⲁⲕⲱⲥ
380.3	ⲉⲩⲣⲱⲕⲍ	+ⲍⲛ
380.8	ⲙⲡⲁⲥⲍⲁⲥⲓ ⲍⲏⲧ	ⲙⲡⲁⲥⲍⲓⲥⲓ ⲛⲍⲏⲧ
380.8	ⲙⲡⲉⲥⲕⲱⲧ	ⲙⲡⲁⲥⲕⲱⲧ
381.2	ⲉⲑⲛⲁⲥⲁⲍⲓ	ⲉⲑⲛⲁⲥⲟⲍⲓ
381.14	ⲡⲓⲁⲫⲟⲧ	ⲛⲓⲁⲫⲟⲧ

[14] Note 12 is incorrect.

381.15	ⲉⲧⲉⲛⲥⲉⲙⲡϣⲁ	ⲉⲧⲉⲛⲥⲉⲉⲙⲡϣⲁ
381 n. 11	ⲫⲩⲥⲓ	ⲫⲓⲥⲓ
382 n. 2	ⲉϥⲕⲟⲗⲩⲓⲛ	ⲉⲣⲕⲱⲗⲓⲛ
382 n. 6	ⲗⲓⲏⲧⲙⲁ	ⲗⲓⲏⲧⲓⲙⲁ
382 n. 7	ⲑⲉⲟⲫⲩⲗⲟⲥ	ⲑⲉⲟⲫⲓⲗⲗⲟⲥ (and passim)
383 n. 2	ⲛⲧⲏⲣⲁⲛⲛⲟⲛ	ⲛⲧⲓⲣⲁⲛⲛⲟⲥ
384 n. 7	ⲁⲑⲗⲩⲧⲏⲥ	ⲁⲑⲗⲓⲧⲏⲥ
384 n. 8	ⲡⲓⲥⲕⲉⲛⲱⲙⲙⲁ	ⲡⲥⲕⲏⲛⲱⲙⲁ
384 n. 10	ⲧⲁⲓⲉⲥⲑⲏⲥⲓⲥ	ⲧⲉⲥⲑⲉⲥⲓⲥ
385.13	ⲉⲑⲙⲏⲛ	+ⲉⲃⲟⲗ
386.14	ⲛⲁⲓ	+ⲟⲩⲟⲛ
386 n. 1	ⲥⲕⲏⲗⲙⲟⲥ	ⲥⲕⲓⲗⲙⲟⲥ
386 n. 3	ⲫⲁⲙⲫⲁⲛⲓ	ⲁⲙⲫⲁⲛⲓ
386 n. 4	ⲥⲩⲛⲁⲩⲉⲥⲑⲉ	ⲥⲩⲛⲁⲩⲓⲥⲑⲉ
388.5	ⲉⲟⲩⲉⲣⲥⲏⲙⲁⲓⲛⲉⲓⲛ	ⲉⲩⲉⲣⲥⲏⲙⲁⲓⲛⲉⲓⲛ
388.14	ⲛⲟⲩⲥⲩⲛⲁⲝⲓⲥ	ⲛⲟⲩⲥⲓⲛⲁⲝⲓⲥ
388 n. 2	ⲥⲓⲙⲉⲛⲓⲛ	ⲥⲓⲙⲙⲉⲛⲓⲙ (*sic*)
388 n. 13	ⲁⲣⲭⲉⲁ	ⲁⲣⲭⲉⲟⲛ
389.2	ⲛⲉϫⲱⲣϩ	+ⲉⲥⲙⲟϩ
389.5	ⲡⲓⲥⲩⲛⲉⲗⲣⲓⲟⲛ	+ⲧⲏⲣϥ
389.15	ⲉⲧⲁⲓⲥⲱⲧⲉⲙ	ⲉⲛⲁⲓⲥⲱⲧⲉⲙ
390.2	ⲟⲛ	ⲁⲛ
392.15	ⲛⲗⲓⲁⲕⲟⲛⲓⲧⲏⲥ	+ⲡⲉ
392.17	ⲟⲩⲟϩ	+ⲫⲁⲓ
393.9	ⲉϥⲉⲣ	ⲣⲉϥⲉⲣ
393 n. 3	ⲧⲣⲉⲥⲕⲓⲁ	ⲧⲣⲓⲥⲕⲓⲁ
394.2	ⲡϣⲉⲙⲙⲓ	ⲡⲉϥϣⲉⲙⲙⲓ
394.2	ⲉⲡⲓⲉⲙⲓ	ⲉⲡⲉⲙⲓ
394.2	ⲁϥϯ	ⲉϥϯ

394.3	ⲧⲁχⲁ ⲙⲫⲣⲏⲧ	ⲕⲁⲧⲁ ⲫⲣⲏⲧ
394.3	ⲉⲩⲋⲓ	ⲁⲩⲋⲓ
394.7	ⲙⲡⲉⲩⲉⲣⲁⲛⲉⲭⲉⲥⲑⲁⲓ	ⲙⲡⲉⲩⲉⲣⲉⲛⲉⲭⲉⲥⲑⲉ
394.13	ⲛⲛⲟⲩⲃ	ⲛⲛⲟⲩⲍ
394.17	ⲧⲁⲓⲃⲁⲥⲁⲛⲟⲥ	ⲧⲁⲓⲃⲁⲍⲁⲛⲟⲥ
395 n. 2	ⲕⲓⲛⲇⲩⲛⲉⲩⲓⲛ	ⲕⲓⲛⲇⲓⲛⲉⲩⲓⲛ
396.4	ⲉⲩⲉⲣⲇⲓⲱⲕⲉⲓⲛ	ⲉⲩⲉⲣⲇⲓⲟⲓⲕⲓⲛ
396.11	ⲕⲁⲧⲁⲣⲭⲏ	ⲑⲟⲩⲟⲋ
398.2	ⲛ†ⲉⲕⲕⲗⲏⲥⲓⲁ	ⲉ†ⲉⲕⲕⲗⲏⲥⲓⲁ
399.11	ⲉⲩⲉⲛⲕⲟⲧ	+ⲇⲉ
399.12	ⲉⲧⲃⲉ	ⲉⲑⲃⲉ
399.15	ⲁⲩⲧ	ⲛⲁⲩⲧ
399 n. 4	ⲛⲇⲓⲁⲕⲟⲛⲏⲧⲏⲥ	ⲛⲇⲓⲁⲕⲟⲛⲓⲧⲏⲥ (and passim)
400.11	ⲇⲉ	+ⲛⲍⲉ
401.5	ⲋⲩⲙⲛⲟⲗⲟⲩⲓⲁ	ⲋⲓⲙⲛⲟⲗⲟⲩⲓⲁ
401.15	ⲥⲕⲓⲙ	ⲥⲭⲓⲙ
402 n. 5	ⲉⲩⲉⲣⲉⲛⲕⲱⲙⲓⲁⲍⲓⲛ	ⲉⲩⲉⲣⲉⲛⲅⲱⲙⲓⲁⲍⲓⲛ
403.1	ⲛⲁⲛⲧⲱⲛⲓⲟⲥ	ⲁⲛⲧⲱⲛⲓⲟⲥ
404.9	ⲉⲡⲓ†ⲙⲓ ⲛⲟⲩⲕⲉⲓⲙⲏⲗⲓⲟⲛ	ⲉⲡⲓ†ⲙⲓ ⲙⲫⲣⲏⲧ ⲛⲟⲩⲕⲩⲙⲓⲗⲓⲟⲛ[15]
404 n. 5	ⲉⲩⲟⲛ	ⲉⲟⲩⲟⲛ
406.5	ⲛⲓⲃⲉⲛ	+ⲉⲫⲛⲏⲟⲩ ⲉⲃⲟⲗ ϧⲉⲛⲙⲁⲓⲛⲓⲃⲉⲛ
406.12	ⲟⲩⲟⲓ	ⲟⲩⲁ[16]
406.12	ⲟⲩⲧⲁⲭⲣⲟ	+ⲇⲉ
406.15	ⲙⲡⲉⲛⲧⲣⲓⲥⲙⲁⲕⲁⲣⲓⲟⲥ	ⲙⲡⲉⲛ†ⲣⲓⲥⲙⲁⲕⲁⲣⲓⲟⲥ[17]

[15] In n. 3 he says the codex reads ⲛⲟⲩⲕⲩⲙⲓⲗⲓⲟⲛ (= Gk. κειμήλιον).
[16] There is also a curved line above the ⲁ.
[17] Note 4 is incorrect.

407.4	ⲉⲧⲁⲓϫⲉⲙⲟⲩ	ⲉⲧⲁⲛϫⲉⲙⲟⲩ
407.5	ⲛⲁⲛ	delete
407.10	ⲡⲓⲟⲩⲁⲓ	+ⲙⲙⲟⲛ
408.1	ⲙⲙⲏⲓ	+ ⲛⲉⲙ ⲟⲩⲥⲱⲧⲉⲙ ⲉⲫϫⲏⲕ ⲉⲃⲟⲗ ⲛⲥⲁ ⲛⲓⲏⲧⲟⲗⲏ ⲏⲧⲉ ⲫ† ϩⲉⲛ ⲟⲩⲑⲉⲃⲓⲟ ⲛⲉⲙ ⲟⲩⲙⲕⲣⲁⲧⲓⲁ ⲏⲧⲉ ⲟⲩⲥⲟϭⲛⲓ ⲙⲙⲏⲓ
408.3	ϣⲧⲟⲣⲧⲉⲣ	ϣ†ⲟⲣⲧⲉⲣ
408.4	ϩⲁⲛ ⲧⲟⲩⲃⲟ	ⲟⲩⲧⲟⲩⲃⲟ
409.6	ⲧⲏⲃ	+ⲉⲣⲟⲛ
409 n. 2	ϩⲏⲩⲟⲩⲙⲉⲛⲟⲥ	ⲏⲩⲟⲩⲙⲉⲛⲟⲥ
409 n. 7	ⲙⲡⲓϩⲩⲙⲛⲟⲗⲟⲥ	ⲙⲡⲓϩⲓⲙⲛⲟⲗⲟⲥ
410.4	ⲡⲓⲡⲛ̅ⲁ̅	+ⲉⲫⲟⲩⲁⲃ

Appendix 2

Sahidic Fragments concerning Abba John's Trip to Babylon (Bohairic *Life* ¶75)

Introduction

Paragraph 75 of the Bohairic *Life of John the Little* recounts a wondrous journey made by Abba John at the behest of Theophilus, archbishop of Alexandria (patriarch from 385–412), to Babylon in Mesopotamia;[1] John is to bring back holy relics of the three young men from the time of Nebuchadnezzar (Dan 1) for a new *martyrion*, "The Three Children" (*Trespaides*), that the archbishop wants to dedicate to them in Alexandria.[2] If Theophilus engineered the construction, or remodeling (from a non-Christian shrine), of this *martyrion* in the first decade of the fifth century, it is not surprising that the renowned Abba John of Scetis could become associated with Theophilus and the *martyrion*; Theophilus' actions fit into broader late antique events and movements:

> In its broadest outlines this legend of an *imported* shrine's authentication by a *local* figure resembles many situations of religious conversion that revolve around the acculturation and localization of alien gods. . . . Thus the hagiography describes an Archbishop's appeal to an *established native holy man* in order to authenticate a new shrine.[3]

[1] See pp. 117–23 above.

[2] David Frankfurter, "Urban Shrine and Rural Saint in Fifth-Century Alexandria," 435–49, esp. 437–43, in Jaś Elsner and Ian Rutherford, eds., *Pilgrimage in Greco-Roman and Early Christian Antiquity* (Oxford: Oxford University Press, 2005), provides a full discussion.

[3] Frankfurter, 440–42. Emphases all Frankfurter's.

The recounting of this journey survives in numerous versions, four of which we address here: (1) ¶75 of the Bohairic *Life*, translated above; (2) two Sahidic Coptic fragments published by E. C. Amélineau and translated below;[4] (3) Sahidic fragments published by Walter Till, translated below;[5] and (4) a homily attributed to Theophilus published by Henri de Vis.[6]

When we compare these four, it becomes clear that they represent four different, quite different, permutations of a basic story concerning Theophilus, John, The Three Children, and a journey to Babylon. Three versions (¶75, Amélineau, and de Vis) place the events in the time of Theophilus.[7] If some version of this story did actually take place, the time is historically accurate: John and Theophilus were roughly contemporaries. The three versions listed immediately above share an etiology for John's adventurous travels: the archbishop wants relics from Babylon for a new *martyrion* or church.[8] Two versions, moreover (¶75 and de Vis), explicitly name this building: the Trespaides, or "The Three Children" in Alexandria.[9] It is certainly possible that Theophilus had this shrine built and

[4] E. Amélineau, ed., "Appendice: Fragments thébains de la vie de Jean Kolobos," *Annales de Musée Guimet*, vol. 25, *Histoire des Monastères de la Basse-Égypte* (Paris: Leroux, 1894), 414–25.

[5] Walter Till, "Ein sahidischer Bericht der Reise des Apa Johannes nach Babylon," *Zeitschrift für die neutestamentliche Wissenschaft* 37 (1938): 230–39.

[6] For a full list, see Henri de Vis, "Thèophile, archevêque d'Alexandrie. Sermon sur les Trois Enfants de Babylone," *Homélies coptes de la Vaticane*, Cahiers de la Bibliothèque copte 5-6 (Louvain: Peeters, 1990), 2.121–57, 122 for a list and 123–24 for a discussion. We do not consider here examples from the Coptic and Ethiopian Synaxaria and an Ethiopic copy of the homily attributed to Theophilus discussed below.

[7] Till is too fragmentary to tell.

[8] Till is too fragmentary to tell. Theophilus did indeed embark on a grand building scheme in Alexandria. Critics accused him of *lithomania*—and even *lithidolatry*. See Christopher Haas, *Alexandria in Late Antiquity: Topography and Social Conflict* (Baltimore: Johns Hopkins, 1997), 207.

[9] Although Haas discusses Theophilus' building program on 206–7, he does not mention this building. Frankfurter, "Urban Shrines," notes, 438, that "[n]o archaeological evidence exists for this church, but a medieval Coptic homily attributed to Cyril of Alexandria places it in the ruins of a native temple just outside the city."

that John had some connection with the building: Theophilus' relationship with the monks of Scetis was famous (or infamous, depending on one's point of view);[10] the archbishop even has five sayings attributed to him in the *Alphabetical Apophthegmata Patrum* or *Sayings of the Desert Fathers*; monks from Scetis, and especially monastic leaders, did make journeys to Alexandria.[11]

But now the stories begin to diverge. The Bohairic *Life* focuses mostly on John's visit to Babylon: John is whisked to Mesopotamia where The Three Children refuse him relics but give him instructions for decorating their *martyrion* and tell him they will come to Alexandria to bless the shrine. The two Sahidic fragments published by Amélineau retain this basic story but one begins to see here the shift in emphasis and augmentation common to the transmission of both oral and written material. Fragment 1 relates the initial stages of the story, but focuses much more attention now *on John*: it uses the device of John receiving a letter from the archbishop instructing him to come; on the way, the fragment gives considerable space to a miracle wrought by John when a crocodile seizes a man,[12] and when John arrives in Alexandria he does not proceed to the episcopal residence but rather the archbishop comes out to see *him*. Fragment 2, not from the same narrative, continues this shift in emphasis by now having *John* narrate the story in the first person.

The fragment published by Till and the homily published by de Vis continue the process, though in radically different ways. The fragment eschews the device of having the cloud whisk John to Babylon; he does indeed get to Babylon—eventually—but not before spending time as a pilgrim in Jerusalem and giving a rather extensive list of the holy places he visits: the Holy Cross, the Tomb of the Holy Sepulcher, Saint Mary's in the Valley of Jehoshaphat,

[10] The best full-length study remains Elizabeth A. Clark, *The Origenist Controversy* (Princeton: Princeton University Press, 1992).

[11] Abba Daniel of Scetis goes to Alexandria regularly; in fact, events in his *Life* take place more often in Alexandria than in Scetis. See Tim Vivian, *Witness to Holiness: Abba Daniel of Scetis*, CS 219 (Kalamazoo, MI: Cistercian Publications, 2008).

[12] Alluded to, it seems, as "signs and wonders" in the homily attributed to Theophilus (de Vis, 133).

the Muddy Cistern of Jeremiah, and the Mount of Olives. This story clearly reflects growing interest in the Holy Land that began by the middle of the fourth century and became even more pronounced in the centuries to follow.[13] If we agree with David Frankfurter that Theophilus, in choosing the Three Hebrews for such a shrine, was staking "out Alexandrian ground for the heroes of scripture rather than for the obscure martyrs of Egyptian tradition, thus acknowledging (and importing) the pre-eminence of the Holy land during this period as the paradigmatic religious landscape," then it is not surprising that the Holy Land itself becomes a focus in one version of the story.[14]

A logical conclusion to this process of shifting emphases is to go in the opposite direction—turning the story into a homily and attributing it, pseudepigraphically, to Theophilus of Alexandria.[15] The first-person John of Amélineau's second fragment has now become first-person Theophilus. These two narratives do agree on one thing, however: they specifically state that the feast day for The Three Children is the evening of the ninth to the tenth of Pashons, still their feast day in the Coptic Orthodox Church.[16]

1. Amélineau[17]

I. When Abba John stopped serving the deacons,[18] he went to a place alone with the brothers, and they took a few necessities and slept until morning. When morning came, they performed the *synaxis*. The deacons approached him and said, "Our holy father, please tell us where John is so we can give him the letters from the

[13] See Robert L. Wilken, *The Land Called Holy: Palestine in Christian History and Thought* (New Haven: Yale University Press, 1992).

[14] Frankfurter, "Urban Shrine," 438–39.

[15] Or to his successor, Cyril. See Frankfurter, 438 n. 11.

[16] In the homily this is stated in the superscription.

[17] Translated from Amélineau, ed., "Appendice: Fragments thébains de la vie de Jean Kolobos," 414–25. This fragment may represent an expanded version of John's trip to Alexandria at Bishop Theophilus' request (see ¶75 of the Bohairic *Life*). It assumes that John is a priest (see ¶57 of the Bohairic *Life*).

[18] Coptic: *efdiakonei nndiakonos*.

archbishop,[19] for he is worried about him, that some evil might have befallen <him>."[20] Abba John responded, "If my father the archbishop has remembered me in my poverty, here I am—I am the one you are seeking!" When they heard this from Abba John, they rushed up to him, prostrated themselves at his feet, and greeted him, saying, "Woe is us, our holy father! Why have you hidden yourself from us and not told us who you were, serving us like a servant?" Abba John answered, speaking to them with great humility, "Indeed it has been so. I have been worthy, my dear friends, to serve you, for I am only this wretched person, while you are ministers and deacons of the great shepherd; he, moreover, is the guide of our souls, not for me alone, but for the whole world, the successor who sits at the feet of Christ, my father Abba Theophilus, the archbishop, he whose sweet fragrance has reached the farthest corners of the world, he who has seen wondrous visions and revelations in the holy baptistery of the church."[21]

The deacons answered, saying, "It *is* you, our holy father! We have learned today that the Spirit of God is with you, and we have been worthy of a great honor and blessing in meeting your holiness." When they had spoken, they gave him the letter from Abba Theophilus the archbishop. He took it, kissed it, greatly rejoiced, and said, "Who am I that my lord should send this to me?" When he read it, with the brothers gathered around, they began to feel heavy-hearted, saying, "Our father the archbishop is going to take our father from us and leave us orphans."

[19] Theophilus, identified below. Theophilus was patriarch from 385–412.

[20] Text: us.

[21] See B. Evetts, ed. and trans., *History of the Patriarchs of the Coptic Church of Alexandria*, Patrologia orientalis 1.4 (Paris: Firmin-Didot, 1947–59), 427: "When Theophilus administered the sacrament of baptism, he used to behold a beam of light in the form of a cross over the font before him. But in a certain year, when he stood and blessed the font, during the week of baptism, the cross of light did not appear to him; and he was sad. And it was revealed to him that the reason was that he had not sent for the deacon Arsenius to pray with him, and that if he did not do so the light would not appear to him. So Theophilus dismissed the congregation that day, and sent to seek Arsenius, and found him in the neighborhood of Ushmūn, and brought him to the church in haste. And the patriarch rejoiced greatly over the arrival of Arsenius, and was consoled; and the cross appeared once more over the font."

They were mourning greatly, each one with his brother. But Holy Father John, when he saw how despondent they were, comforted them, saying, "Do not be sad. The Lord has commanded this in order for me to accomplish his will, and he will keep watch over you until I return to you in peace. <But now>,[22] remain faithful and show love to one another; watch over each other and protect yourselves from the plots of the Adversary. Keep peace with one another, and the God of peace will be with you." When he had said these things to the brothers, he gathered them together and led them in the Eucharist.[23] He gave them Communion[24] together, and each went to his dwelling in peace.

When morning came the brothers assembled and went to the monastery of Abba John as he prepared to journey on the path by the will of God. Suddenly two honored brothers took him by the hand, Abba Zacharias and Abba John, who were among the perfect and elect; Abba John [the Little] had entrusted them with shepherding the brothers and had given the two the care of the monastery and the ministry[25] to the poor. Abba Zacharias and Abba John were very sad that he was going away and abandoning them.

So he made all his preparations and left the monastery. He took with him ample provisions on the boat for the deacons and for the boatmen who were on the boat. He took presents for the archbishop, along with stoles and honorable vestments befitting the archbishop, and so he boarded ship while the brothers escorted him, saying, "We bid you farewell, our father, until the Lord considers us worthy to see you again."

Saint Abba John encouraged them, saying, "I believe that God will not have me away from you for long, but will help me wherever I go until I return to you in peace. Pray for me, beloved, before the Lord, for him to guide me while I am gone until I return to you safely." After Saint Abba John said these things, he prayed and dismissed the brothers and immediately they released the boat and they sailed north on the river by the will of God.

[22] Reading, with Amélineau, ⲧⲛⲟⲩ [= ⲧⲉⲛⲟⲩ] ⲟⲛ for ⲧⲥⲟⲩⲟⲛ.
[23] Coptic/Gk: *synaxis*.
[24] Coptic: *-synage*.
[25] Coptic: *diakonia*.

While they were sailing north on the river along the west bank, a little water began coming in; with a little more, the water would soon fill the entire vessel. When evening arrived and they were still sailing, the boatmen abandoned the ship, and we[26] did not reach port until morning. Suddenly a man came up to the ship, wanting to get water, and when he filled his jug with water he took it to shore, took off his clothes, and washed in the river on account of the weariness his labors had caused him.

But God, wishing his saints to be glorified everywhere, willed this wonder to happen through his servant John so that the name of God might be glorified: While the man was in the water washing, suddenly the malignant Devil did evil to the poor man: he caused a large crocodile to seize him. But when the men standing on shore saw what had happened, they hurried and jumped into the river, wishing to save the man from the animal, and they were unable to do anything since the man had sunk down in the river. The men were weeping and were very distressed, but when Saint Abba John also saw what had happened, he said to the crowd of bystanders, "Do not be distressed, my brothers. God, who saved Jonah from the belly of the whale [Jonah 1], has the power also to save this soul from the mouth of this beast."

So Saint Abba John took off the cloak he was wearing, took some rope, tied it around himself, and went out into the middle of the river. He stretched forth his hands and prayed to God, saying, "Adonai, Lord God Almighty, who created everything from nothing. You[27] brought everything into being, heaven and earth, the sea and its waters, who once commanded the great whale: it had swallowed Jonah the prophet, for three days and three nights keeping him captive in its belly. But afterwards, through your command, you caused it to cast him on the shore. Now, once again, my Lord, by your holy power, command this beast that carried off this poor man to bring him as he is to shore and leave him where he had seized him without harming him at all so that the whole multitude will glorify your name."

[26] The narrative will often switch back and forth between first and third person.

[27] Text: he.

While Saint Abba John was standing and praying, suddenly an angel of God came down from heaven, seized the beast, bound it, and set the man on top of it. The beast bore him on the river until they reached the shore, and immediately Saint Abba John seized him and brought him ashore. When the beast let go of the man, it expelled its breath and died. The men who were standing there cried out in a loud voice, "One is the God of the holy one seated on this boat with us! Truly he is an apostle of God! God has shown great favor to us today, for we have been worthy to have this perfect one of God visit our village!" Then they all together went up to him and brought the holy one out of the water. They lifted him up on their shoulders, wanting to lead him up to their village in order to enjoy his blessing. Then the boatmen and the deacons marveled at what had happened and glorified God.

Then Saint Abba John said to them, "Leave me, my children, so I can pray to Christ to save from death the soul of this beast that the caring providence of God has animated; he redeemed his image[28] so that this beast might not perish." Then Saint Abba John once again stretched out his hands to God, saying, "I bless you, my Lord Jesus Christ, who created all things through your[29] Wisdom, people and animals, reptiles and the birds of the air, all things that move and do not move. You spoke with the holy prophet Ezekiel: 'Prophesy, son of man, upon these bones so that they may live.' And when he prophesied, a spirit came forth from the Lord and entered them, and all of them came to life [Ezek 37:4-10]. In the same way, once again, my Lord, cause this beast to live again by means of your holy power, and make it gentle towards your image[30] so that your holy name may be glorified."[31]

While Saint Abba John was standing and praying, saying these words, he took the crocodile's head, saying, "God, who raised Lazarus from the dead [John 11:1–12:19], he is the one who now by

[28] See Gen 1:26, applied here to a beast.

[29] Text: his.

[30] See ¶45 of the *Life*.

[31] The theme of paradise regained, with animals often playing a key role, occurs a number of times in early monastic literature. See the *Virtues of Saint Macarius of Egypt* 14 (Vivian, *Four Desert Fathers*, 97–98).

means of his holy power commands you to rise from the dead and gives you gentleness towards his image." Immediately the crocodile arose, alive; he went and made obeisance at the feet of Saint Abba John, and he slept at the feet of the holy one like a sheep and would not leave his side, traveling in the water beside the boat until it came into port in Alexandria, and Abba John would each day throw it three loaves of bread all the days that it followed him.

While they were docked in Alexandria the archbishop came to see him, with all the clergy and the devout laymen,[32] almost the entire city, chanting psalms before him, saying, "Peace be upon your arrival," and again, "May your way be the Lord's" [Pss 37:5 and 86:11], and again, "You are a priest forever" [Ps 110:4]. When they went into the church, the archbishop greeted Abba John with a kiss. After the greeting, they sat in the seat,[33] and the leaders of the city, the rich, and the poor assembled in the church, wanting to receive a blessing from him. Then the archbishop made a. . . .

II.[34] . . . "do not kindle them, nor allow any lamp to burn that night, nor about the church, and we will come to you. You will see

[32] Coptic/Gk: *philoponos*. See Lampe, 1480A. The word may refer here to lay members of the church who undertook certain duties in church or to the learned members of the church. Amélineau, 421 n. 9, understands the word to mean "those who afflict and mortify themselves, the monks," and translates "les amis du travail." In the *Life of Antony* 23.1, *philoponountas* does not seem to have a specialized, ecclesiastical, meaning. Peter Brown, *The Rise of Western Christendom: Triumph and Diversity, AD 200–1000* (Cambridge, MA: Blackwell, 1996), 243, terms the *philoponoi* " 'zealous persons,' small groups of devout laymen, each formed around a small shrine, [who] became a prominent feature of many late sixth-century cities," which fits the context here. See also Henri Leclerq, "Confréries," *Dictionnaire d'archéologie chrétienne et de liturgie* 3.2 (Paris, 1914), and Ewa Wipzycka, "Les confréries dans la vie religieuse de l'Égypte chrétienne," *Proceedings of the Twelfth International Congress of Papyrologists* (Toronto, 1970), 511–25.

[33] Coptic/Gk: *kathistērion*. This may refer to a seat in the easternmost part of a church, behind the altar. The Copts today call this seat, situated in the apse or the Eastern Niche, the "Bosom of the Father" (*hidn al-Āb*).

[34] For the parallel passage, see ¶75 of the Bohairic *Life*. The passage here, interestingly, is in the first, not the third, person. Here, unlike in the Bohairic *Life*, the return trip from Babylon involves a long, arduous journey, not simply being caught up in a cloud.

the glory of God and the mighty deeds that will take place in our *martyrion*."

I said to the saints, "I entreat you to tell me the day when you will come to me so I can indicate your glorious arrival to the archbishop in order for him to be assembled with all the people in the church on account of your holiness."

The saints answered, "We will tell you the day when we will come and the day of our perfection. Write down everything you have seen and the things we have told you. Now then, the day when we will come to you is the ninth of Pachōn, that is, Pashons, the night of the ninth towards dawn of the tenth. This is the day we were perfected. Therefore make ready with all the people and the archbishop, for on the second watch of that night we will come to you; as the Apostle says, 'I am not with you in the body, but I am with you in the spirit' " [1 Cor 5:3].

When the saints had finished telling me these things, I quickly wrote down all the words they had said. They blessed me and escorted me as I left. They brought me food I did not recognize [see Exod 16 and Num 11:6-9], which sufficed me all the days I was on the road. The saints travelled with me until I left the land of Babylon and came to the land of Jerusalem, and the saints blessed me by the inspiration of the Spirit and left me.

After these things, through the will of God, I came to the borders of Egypt. I came to Babylon of Egypt[35] on the twentieth of Parmoute. Because I was wearied from my travels, I spent three days in that city until I found a boat going to Alexandria that would take me. While I was on the river, all of a sudden there was a boat that had come from Alexandria. It weighed anchor and conducted business in order to go on to Alexandria. When the boatmen on the vessel saw me, they recognized me. They rushed ashore and embraced him,[36] and took him aboard their ship. They kissed his head and his hands and feet, saying, "Since you are well,[37] our father, we give

[35] That is, Old Cairo.

[36] The narrative switches to third person here; then, in the next ¶ back to first person.

[37] "Well," here and below, as well as "safe," translate Coptic: *ouoj* < *oujaï*, which suggests "whole," "safe," "healthy," as well as "saved." Amélineau appropriately renders it "sain et sauf," safe and sound.

thanks to God that we have been considered worthy to see you again."

I answered them, "My children, is our father, the archbishop, well?" They said to me, "Yes indeed, our father, but his heart has been heavy on account of you, because you have been delayed; he has been afraid that perhaps you had an encounter [with highwaymen] on your journey. But we give thanks to God who has brought you to us safe!"

When they had said these things, they went to the place where I was a guest. They took my few belongings that I had taken in the city for my needs. We went aboard the ship and sailed north until we came to the city of Alexandria. When we came into port, some brothers, clergy, saw me sitting below in the boat. One of them hurried and went and informed the archbishop. And when he heard that I had come, he came to me with all his clergy in a great crowd, and they embraced me, saying, "We are glad that you have come to us, righteous and trustworthy servant[38] who has completed[39] what the Lord commanded!"

When he entered the city, the men and women gathered around him and received a blessing from him. When we entered the episcopal residence, we prayed and sat down. The archbishop spoke to me, saying, "I entreat you, my holy father, to tell me that it is really you, for I have been a little worried that you encountered [highwaymen] on your journeys." Abba John said, "My father, no evil happened to me; rather, Christ, whose servant you are, was my guide until I reached his holy ones."

Immediately I gave him the papyrus on which I had written all these things and on which was what the saints had told me. When the archbishop received it, he began to read it. He was amazed and glorified God. When he came to the day that the saints had told him[40] about, saying, "We will come to you on that day," he rejoiced

[38] Coptic/Gk: *diokonētēs*, which usually designates an attendant or servant in a monastery; see Lampe 351A.

[39] Coptic *jōk ebol* also means "perfected," as earlier in the narrative.

[40] The switching of grammatical person in the narrative is confusing. The reference here is probably to Abba John, to whom the saints speak at the beginning of the fragment.

greatly and glorified God, "I will continue to await that day." He thoroughly made the place ready.

And it happened that . . .

2. Till[41]

[frag. I recto, column 1] [As] he spoke with them [the people who were on their way to Jerusalem], they explained to him the reasons for their words, told him about the efforts they would be making, and the hardships of their journey. He praised God and said, "I will come along with you." So the Saint purchased what he needed for the journey.

When morning arrived—it was Sunday—Apa John spoke to the people: "Please, wait for me so I may go with you. I am going to the church to participate in the Eucharist[42] and will return quickly. [frag. I recto, column 2] [. . .] and as the Lord lives! [We did not] part from [one] another until the Lord [. . .] brought us to where we were going. And so [we went] into the [church] and participated in the Eucharist. [. . .] said to Apa John, "[Our] father [. . .]

[When] morning [arrived], the people [gathered together] to/for [. . .] [frag. I verso, column 1] went [with the] multitude [who were going] to the festival. They remained with the saint as [he] prayed with the [people] who were with [him.] Then, in accordance with God's wish, they headed out [on their way.][43] They continued on the road a [few] days, [traveling] to Jerusalem.

[41] Translated from Till, "Ein sahidischer Bericht der Reise des Apa Johannes nach Babylon," 230–39; Coptic text: 231–34; German translation: 235–37. Numbers in brackets, modified for clarity, are references given by Till.

[42] Coptic/Gk *sunagō* does not seem to precisely indicate John's activities at the Eucharist; see Lampe 1295a(A2): "hold a service, esp. the Eucharist." Although the tradition about John has him a priest, it is not likely that he would go into a church on his travels and act as the celebrant. Thus we have left his activities open-ended.

[43] Or, possibly, taking ⲁⲩⲧⲁⲁⲩ ⲉⲧⲉϩⲓⲏ as a pseudo-passive, meaning "they were given supplies for [the journey]." See Crum 646a, ⲧ ϩⲓⲏ, at the bottom, although his "give road, means," is not helpful.

[My] father [John] [. . .] said to me, "[I] came to Jerusalem in order to venerate [the] Cross[44] and the Tomb[45] and [all] the places where my Lord [was]. [frag. I verso, column 2] I sought out numerous places in Jerusalem, and the places where the Lord walked. I went to Saint Mary's in the valley of Jehoshaphat[46] and prayed there. I beseeched her to ask the Lord to make straight my paths.[47] I went also to the Muddy Cistern, down into which the prophet Jeremiah was thrown, and prayed there.[48] That cistern is a wonder to behold! I went also to the Mount of Olives and prayed there [frag. II recto, column 1] where the apostles and Virgin Mary lived.[49] I remained there two days, delighting in the company of the brothers, and resting a little, weary from my travels.

[44] Saint Helena (c. 255–c. 330), mother of Constantine the Great, traveled to the Holy Land in 326, founded basilicas on the Mount of Olives and in Bethlehem and, according to later tradition late in the fourth century (Sulpicius Severus, Ambrose, and Rufinus), discovered the cross on which Christ was crucified. See *The Oxford Dictionary of the Christian Church*, ed. F. L. Cross and E. A. Livingstone, 2nd ed. (Oxford: Oxford University Press, 1983), 630a-b.

[45] That is, the Holy Sepulcher.

[46] Literally: I went to the place (*topos*) of Saint Mary. In Coptic monastic usage, *topos* can mean "monastery" (see nn. 108 and 205 of the Bohairic *Life*), but probably here indicates a church; since monasteries were (and are) often attached to holy sites, however, it remains possible that *topos* does mean a monastery. At the base of the Mount of Olives in Jerusalem is a Crusader church said to mark the Tomb of the Virgin Mary. Traditions about Mary's burial in this area of Jerusalem may be as old as the second or third century, becoming stronger in the fifth century. Around 455, an ancient tomb was isolated by quarrying out the surrounding rock, a process similar to that carried out around the tomb of Christ under Emperor Constantine. The first written mention of a church on this site dates from the sixth century. A round church was built above the tomb by Mauritius Tiberius (582–602) but destroyed by the Persians in 614. The church was rebuilt, and the pilgrim Arculf visited it in 680. He recorded that the church had two levels, both of which were round. The upper level had four altars; the lower level had an altar at the east end and the tomb of Mary on the right. A ninth-century church record says that the site was served by thirteen presbyters and clergy, six monks, and fifteen nuns.

[47] See Ps 107:7; Prov 3:6; Jer 31:9; Jdt 13:20; inter alia.

[48] See Jer 38:1-6 where the place is called the cistern of Malchiah: "Now there was no water in the cistern, only mud, and Jeremiah sank in the mud" (38:6).

[49] See John 19:26-27. Early traditions have Mary and the apostle James, among others, buried on Mount Olivet. The Mount of Olives was both a popular monastic site and pilgrimage destination.

"After I celebrated the Feast of the Cross in Jerusalem,[50] the crowd of people left, all of them returning to their own lodgings.[51] I too traveled with the brethren until I reached Babylon. The crowd of people went on and left me. [frag. II recto, column 2] I remained [behind] and did not know [where I] should go, because I had never traveled that road. So I was walking like sheep that have lost their way. I prayed to God that he might become my guide.[52] I continued on the road until [the sun] set. [I] went on [down/up] to a [deserted] place and [was in] great [distress] [. . .] [frag. II verso, column 1] [that] they [the wild beasts] would devour my body.[53]

"But God, who cares for everyone, had compassion for me in my distress. I looked up and caught sight of there a half-ruined tower. I climbed [up] and [slept] until [morning]. I [beseeched] Saint [John] to [. . .] Christ [save] me [from] [frag. II verso, column 2] that desolate and terrible place. I prayed again and fell asleep. I took out the Gospel of John that I had brought with me and laid it under my head.[54]

"At midnight I heard a voice saying to me: 'John!'

"I answered: 'Who are you, Lord?' He answered me: 'Have courage and do not be afraid. I am the Apostle John whom you have beseeched and whom you have asked to accompany you on your way'" [. . .]

[50] This is commemorated in the Coptic Church on Tute 17.

[51] Following Till who takes ⲡⲁⲣⲉⲕⲟⲣⲓⲁ as ⲡⲁⲣⲟⲓⲕⲓⲁ. *Paroikia* especially designates a "temporary place of residence," a "place of sojourning, lodging," even a "sojourning community" (Lampe 1042a), all of which fit the context here.

[52] Following Till, with his restoration of ϣⲱⲡⲉ.

[53] Following Till, "[. . . daß] sie (= die wilden Tiere) meinen Leib <nicht> verzehrten," because the Coptic mistakenly has the negative third future: . . . . [ⲭⲉ] ⲛⲛⲉⲩ[ⲁⲛⲁϩ]ⲓⲥⲕⲉ ⲙ[ⲡⲁ]ⲥⲱⲙⲁ.

[54] This act may be apotropaic. The *Life* seems to indicate that John's namesake was John the "baptizer"; but here it seems that Abba John's patron saint was John the Evangelist.

Appendix 3

Alphabetical Apophthegmata John Colobos 24 and 32 and MS. Karakallou 251[1]

Karakallou 251, fol. 65v–66r

An old man said, "I was sitting once with Abba John the Little and eating with another old man. The old man spoke but Abba John was silent. He spoke a second time, but the old man [John] was silent. He spoke a third time, and Abba John said to him, 'Abba, from the time you sat down at this table, you have taken God away from me and noise has taken his place.'[2] And he stood up and took his rope and began to work. The old man, saddened, also got up, and left himself. And I said to Abba John, 'Why, abba, did you offend the old man so he went away sad?' And

Apophthegmata

32. The same abba was fervent in spirit. Thus, when someone who had come to see him commended his work, he continued working with his rope and was silent. Once again that fellow spoke to him, and again he was silent. The third time, he said to the visitor, "From the time you came inside here, you have driven God away from me."

[1] Translated from René Draguet, "Á la source de deux apophtegmes grecs (PG 65), Jean Colobos 24 et 32," *Byzantion* 32 (1962): 53–61, 55–56.

[2] Isaiah of Scetis bluntly told his disciple, "Except out of great necessity, never say anything at table or at the synaxis." See *Abbé Isaïe: Recueil ascétique*, ed. L. Regnault and Hervé de Broc, Spiritualité orientale 7 (Maine & Loire: Bellefontaine, 1976), Logos 1.6-8, pp. 43–44.

he said to me, 'It is far better and mightier and more seemly and suitable not to provoke God, nor to sadden his holy angels, for it is written, "I spoke before the king and was not put to shame" [Ps 119:46], for if we honor one person, everyone will honor us, but if we denigrate the one who is God, everyone will denigrate us and we will go to destruction [Rev 17:8], for whoever fears the one [God] will not be afraid of the many but rather the many will fear the one. For a monk talking while he eats is no different from a piglet or tom cat, for the young pig grunts while it eats and the tom cat purrs loudly while it eats. I will go [to] this old man and ask his forgiveness and he will forgive me; he will benefit from this and I will sit undisturbed and you will go to your cell without being harmed.'"

24. The same abba said to his disciple, "Let us honor the one, and everyone will honor us, but if we denigrate the one, that is, God, everyone will denigrate us, and we will go to destruction."

Appendix 4

Chapter [73] of the Syriac Version of the *Lausiac History* of Palladius: Eucarpios[1]

1. There was also in the desert a man named Eucarpios. He had spent eighteen years shut up in a cell, while others took care to supply his wants. He kept silent for fifteen years without speaking to anyone at all. But if he needed anything, he wrote on a piece of paper and gave it to those who served him. He did the same thing when someone asked his opinion or spoke with him. His food consisted of beans soaked in water and preserved vegetables. He labored in this way of life beyond measure. He, too, was finally mocked by the demons because of their vain opinion of him.

2. First of all, he separated himself from Communion and association with the brothers and from meditation on the Holy Scriptures; and he devoted himself entirely to constant prayer [see 1 Thess 5:17]. And so he exalted himself, became proud in spirit, and supposed that he had become perfect and that, as a consequence, he saw God continually in his spirit because of his purity of heart.

3. The Tempter, then, also tempted him [see 1 Thess 3:5], just as he had the blessed Job. One night Satan appeared to him in the form of an angel of light and said to him: "It is I who am the Christ" [see 2 Cor 11:14].

[1] Translated from René Draguet, ed. and trans., *Les formes syriaques de la matière de l'Histoire Lausiaque*, CSCO 389–90, 398–99, Scriptores Syri 169–70, 143–74 (Louvain: Secrétariat du CorpusSCO, 1978), Syriac text: 2.2 [398, 173]: 370–72. See Tim Vivian, *Four Desert Fathers: Pambo, Evagrius, Macarius of Egypt and Macarius of Alexandria* (Crestwood, NY: SVS Press, 2004), 170–74.

Eucarpios, then, when he saw him, thought that the vision was true. He fell down, worshiped him, and said to him: "What does my Lord command his servant?" The one who appeared to him said: "Because you have excelled many by your disciplines and have kept all my commandments, I have desired to make my abode with you [see John 14:23]. But now that you have been perfected it is no longer necessary for you to shut yourself up, nor is it right that you should keep silent. Rather, you should teach all the brothers not to busy themselves with reading the Scriptures and with the office of the psalms, not to toil with bodily labors, not to wear themselves out with hunger, thirst, and fasting. Instead, teach them to toil with the labors of the soul so that they may quickly be able to ascend to the highest rank and constantly behold me in their minds, and I will show them my glory [see John 17:24]. As for you, because you have been exalted above all of them, today I appoint you chief and commander over all the hermits who live in Scetis. Macarius is not suitable as you are to be the leader."

Eucarpios, then, exalted himself still more and became proud in spirit. He was convinced and believed in the Deceiver's lie, for his reason was taken away from him; and his mind was deranged as soon as he worshiped the Adversary.

4. It happened that the next day there was an assembly in the church, and Satan appeared to Eucarpios a second time and said to him: "Come, today all the brothers are assembled. Teach them everything I commanded you last night."

So Eucarpios opened the door of his hermitage and left to go to the church. Now it happened that Abba John was sitting beside the church, and the brothers were gathered round him questioning him about their thoughts. When Eucarpios came and saw John and the brothers around him, he was filled with jealousy against him. He spoke up and said to John with pride and evil anger: "Why do you adorn yourself and sit like a harlot to multiply your lovers? Or who has commanded you to direct the brothers, while I am the leader?"

When the brothers heard this, they were disturbed and said to him: "Who has made you the leader in Scetis?"

Eucarpios said to them: "It is I, last night, I who have been made leader by Christ. From now on turn to me, and I will teach you the

path by which you may easily ascend to the highest rank of the glorious vision. Therefore, do not stray after Evagrius' writings, nor listen to John's words. You have strayed in them long enough until now."

He began to revile the fathers. He called Macarius an ornamented idol that those who had strayed worshiped, since he did not know how to lead the brothers to heavenly things. He called Evagrius a sculptor of words, causing the brothers to stray after his writings and stopping them from spiritual exercise. And so he was mocked by the demons so that they lifted him up and hurled him down to earth. Now it was in all this that Eucarpios fell: because he reviled and despised the brothers through his pride and boasting and because he was unwilling to meditate on the Holy Scriptures and the teaching of the fathers.

5. After all this, when the fathers saw that he was deranged in his mind, they put him in irons and bound him. While putting him in irons, the holy fathers offered prayers for him at all times for eleven months. His understanding returned to him, and so he was healed of his pride and recognized his weakness. The saying was fulfilled for him, "old wounds are healed by cauterization," and "you who have been exalted to heaven shall be brought down to Sheol" [see Ps 107:26]. Now after he had been healed of his pride, he lived a year and one month. The fathers commanded him to minister to the sick and to wash the feet of strangers. And so he died.

Appendix 5

Synaxarium Entries for Abba John the Little

Translated below are the two entries pertaining to Abba John the Little within the Coptic-Arabic Synaxarium.[1] The primary reference for Abba John, that on the day of his repose (Babah 20), provides a terse, often grammatically clumsy, abbreviation of the saint's vita. It retains a distinctively Macarian bias by consistently placing the name of Saint Macarius before that of Saint Antony even when the parallel passage in the *Life of John the Little* places Antony first. Paragraph references have been added to that entry to indicate the parallel sections within the Bohairic *Life*.

The second entry, read on Misrā 29, details the translation of the saint's relics at the end of the eighth century during the patriarchate of John IV [Yuhannā IV (775–99)]. The extant account is somewhat disjointed. It begins by detailing a failed attempt at securing the saint's relics and unconvincingly links it to the subsequent and ultimately successful effort. Perhaps there is a longer recension of that initial attempt that connects it more soundly to the subsequent narrative.

The patriarchate of John IV was remarkable in several regards.[2] At the beginning of his tenure, the anti-Chalcedonian sees of

[1] I. Forget, ed., *Synaxarium Alexandrinum I and II*, CSCO 47 and 67 (Louvain: Imprimerie Orientaliste L. Durbecq, 1954). We compared the entries to those translated by Budge in his edition of the Ethiopic Synaxarium: A. Wallis Budge, *The Book of the Saints of the Ethiopian Church*, 4 vols. (London: Cambridge University Press, 1928). In general, the Arabic texts translated here shed light on various oddities in the Ethiopic recension.

[2] For the biography of John IV, see B. Evetts, ed. and trans., *History of the Patriarchs of the Coptic Church of Alexandria*, PO 10.5 (Paris: Firmin-Didot, 1947–59), 496–516. On the construction of ecclesiastical buildings during this

Alexandria and Antioch healed a decades-long schism that was sparked by Michael I's (744–68) refusal to acknowledge the canonicity of his Syrian counterpart's ordination on the grounds that the Syrian patriarch, Athanasius Sandalaya, had been previously ordained a bishop prior to becoming patriarch. With the death of both hierarchs, the schism ended and Patriarch John took advantage of relative peace and prosperity at home to embark upon a massive building program, which provides a necessary backdrop to the acquisition of relics at that time. In general, H. G. Evelyn White long ago identified the early postconquest era, and in particular the tenure of the Coptic patriarch John IV, as a period of intense interest in the veneration and acquisition of relics.[3]

Nearly a decade after his election (ca. 784), Patriarch John orchestrated the translation of the body of Abba Macarius the Great to Scetis (Misrā 19), and sometime in the last decade of his tenure (790–99), the relics of Abba John were also brought to that desert. In both accounts (Misra 19 and 29) patriarchal visits to the Monastery of Abba Macarius prompted the translation of relics, and a monk—later bishop—Michael (Kha'īl) proved instrumental in securing the relics of both saints. In the account detailing the translation of the relics of Abba Macarius, Michael first appears as the *oikonomos* of the monastery of Abba Macarius [though the Ethiopian Synaxarium confuses him and Patriarch Michael I (d. 768)]; later, in the account involving Abba John's relics, he reemerges as the influential bishop of Iblāwus, whose personal friendship with the local Muslim governor facilitated the acquisition and translation of the relics to Scetis. Today, the relics of the saint are housed at the Monastery of Saint Macarius, where they must have been moved prior to the abandonment of Abba John's Monastery in 1493.[4] As

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period, and in particular the patriarchate of John IV, see Maged S. A. Mikhail, "Egypt from Late Antiquity to Early Islam: Copts, Melkites, and Muslims Shaping a New Society" (PhD Dissertation, University of California Los Angeles, 2004), 349–61; esp. 355–56—there Mark II is mistakenly identified as Mark III.

[3] Evelyn White, *Monasteries of the Wâdi 'N Natrûn*, 2:292–95.

[4] They were moved in 1413 according to a note in a manuscript at the Monastery of Saint Macarius; see Samu'īl and Martyrus, 71; their reference is based on MS 18 (Hagiography) in the Monastery of Saint Macarius. A portion

discussed below (note 26), we believe that the tradition describing the translation of the body to a monastery in al-Minyā is based on a misreading of the Arabic text.

Translations[5]

I. Twentieth of Babah[6]

[69] On this day the saint, the great luminary, Abba John the Little was reposed.[7] He was from a town called Tibsā in Upper Egypt. He and his brother had righteous God-fearing parents, who did not possess anything from the wealth of this world but were rich in faith and good deeds (¶2). When he completed eighteen years, the grace of God moved him to journey to the wilderness of Shihīt [Scetis] (¶3). He yearned for the spiritual angelic garment of monasticism; thus, he sought out for himself a tested elder called Abba Amoi[8] from Sakhā. He offered to him the *metanoia*[9] and asked to dwell with him. Desiring to test him, [Abba Amoi] said to him, "My son, it is inappropriate for you to live here, for this is a toilsome desert. [Monks] work with their hands, they are nourished

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of the saint's relics is also claimed by the Monastery of the Syrians. Al-Maqrizī (d. 1442) recorded that the Monastery of Abba John had only three monks: see Ayman Fu'ād Sayyid, ed., *al-Mawā'iz wal-i'tibār fī dhikr al-khitat wal-athār*, 4 vols. (London: al-Furqān Islamic Heritage Foundation, 2002–4), 4:1052 [hereafter, *Khitat*].

[5] Paragraph references, e.g., (¶2), are to paragraphs in the Bohairic *Life*; numerals in brackets refer to page numbers in I. Forget, ed., *Synaxarium Alexandrinum I*. CSCO 47: 69–72.

[6] Translated from Forget, ed., *Synaxarium Alexandrinum I*. CSCO 47: 69–72. The entry in Basset's edition is grammatically more refined, but is essentially the same; see Réne Basset, *Le Synaxaire arabe Jacobite (Rédaction copte) I*, PO 1.3 (Paris: Firmin-Didot, 1907), 350–55.

[7] Arabic: "abū Yuhannis" throughout the text.

[8] Arabic: "Bamwiyah" throughout the text.

[9] In a monastic context, the spiritual and psychological act of repentance (Gr. *metanoia*) is often accompanied by the physical act of prostration, as evidenced below. Here, the reference is to a reverential prostration that became the customary means in the Coptic Church of greeting a monastic or hierarch. On this custom, see Tim Vivian, "Monks, Middle Egypt, and *Metanoia*: The *Life of Phib* by Papohe the Steward," *Journal of Early Christian Studies* 7, no. 4 (Winter 1999): 547–72; repr. in Vivian, *Words to Live By*, 203–36.

by[10] many fasts and prayers, sleeping on the ground, and extremely great tribulation. Return to the world and live well." Abba John responded, "For the sake of God, my father, do not turn me away; for I came to be under your obedience and the shadow of your prayers.[11] If you accept me, I believe that the Lord will incline your heart toward me" (¶4).[12]

[70] Abba Amoi never acted hastily; he asked the Lord Christ concerning [Abba John] so that this matter may be revealed to him. The angel of the Lord then appeared to him, saying, "The Lord instructs you to accept this brother, for he will be favored by us." He admitted John [into the cell], shaved the hair of his head, and took the garments of monasticism and stood praying over them three days and three nights. Afterwards, the angel of the Lord appeared to him and made the sign of the cross over the garments. [Abba Amoi] then clothed John,[13] who began [a life] of great asceticism and virtuous deeds (¶5).

One day Abba Amoi wanted to test Abba John; thus, he evicted him saying, "I can [no longer] live with you." [Abba John] spent seven days outside the door; every day [Abba Amoi] would come out and strike him with a reed, and Abba John would offer him the *metanoia*. On the seventh day, as the elder Abba Amoi left for church, he saw seven angels bearing seven crowns to place on the head of Abba John. From that day [Abba John] lived with him in honor and dignity (¶10).

One day Abba Amoi found a dry branch and gave it to Abba John saying, "Take this [branch] and water it." [Abba John] obeyed him, and watered it twice a day,[14] [though] the water was at a distance of twelve miles from their abode. After three years, the branch grew and became a fruit-bearing tree. The elder took some of the fruit, and went around to the elders saying, "Take! Eat from the fruit of obedience" (¶25).

[10] Or: "they disparage" or "take for granted."

[11] Protected by the "shadow" of prayer probably alludes to such Psalms as 17:8 ("hide me in the shadow of your wings") and 91:1 ("who abide in the shadow of the Almighty").

[12] "Incline your heart" is also a biblical allusion: Josh 24:23, 1 Kgs 8:58.

[13] Arabic: and he clothed him in them.

[14] The *Life* (¶25) states that Abba John watered the stick once a day.

Abba Amoi had fallen ill and remained thus for twelve years, while Abba John served him. Not once did [Abba Amoi] express [gratitude] to [Abba John], for the elder was a great examiner.[15] The Lord had afflicted him with illness until he became as burnt wood, so that he might become a pure oblation. Prior to his repose, he gathered the elders, held the hand of Abba John, and handed him over to them saying, "Take care of this [one]; for he is an angel, not a man."[16] He then advised Abba John to live where he planted the tree, and then he was reposed (¶29).

After this, [Abba John's] older brother arrived [at Scetis] and became a monk under [his guidance]; and he became an exceptional monk (¶32).

When Abba John had became *hēgoumen* over the church,[17] as the patriarch placed his hands upon him, a voice, audible to everyone, came from heaven saying, "Worthy, worthy, worthy!" (¶57). Every time Abba John celebrated the Eucharist, he would see who deserved to receive the Eucharist[18] and who was not worthy of receiving it (¶74).

Anba[19] Theophilus [71] the Patriarch had built a church for the three youth in Alexandria, and requested the translation of the bodies of the three youth from Babylon of the Chaldeans. He asked the righteous saint Abba John to go and bring [the relics], and after many requests [Abba John] departed from [the patriarch]. A cloud then carried him and brought him to Babylon. He saw the city, its rivers, and its castles; he [also] saw the bodies of the three saintly youth and the body of Nebuchadnezzar the king next to them.

[15] Depending on how it is vocalized, the Arabic may be read as either "he was a tested elder," as in the first paragraph above, or "the elder was a great examiner." Context and the gloss in CSCO 47: 70 n.5, support the reading favored here.

[16] Arabic: *insān*, human, man, person, being.

[17] Arabic: *Qummus* (Gr. *hēgoumenos*) has two principal meanings in this context. One is a title for the head of a monastery; the other is a clerical rank that may be translated as "head priest" or "archpriest." The definitions are not exclusive, and both are intended here. See note 2 in the Bohairic *Life*.

[18] Arabic: *qurbān*, oblation.

[19] Anba = Abba. The Synaxarium entry for the twenty-ninth of *Misrā*, below, also uses both.

Then a voice came forth from the bodies [of the saints], and convinced him that they should not depart from that place until the Day of Judgment. It instructed him, however, to prepare the church's oil lamps without lighting them, [. . .] "and we[20] will attend and reveal a mighty deed." Accordingly, Abba John went and informed the patriarch; the lamps of the church were filled, and they were all lit [by the power of God] (¶75).

One day, a brother entered the cell of Abba John and found him sleeping and angels fanning him, each saying [to the others], "Let me place my wings over him" (¶¶55, 73).

Afterwards, when Barbarians came to the wilderness of Shihīt (Scetis), Abba John left and went to live in the Mountain of Antony at Klysma—not out of fear of death; rather, he said, "If a Barbarian should come to kill me, he will go to Gahanna on my account, and I do not wish to be at peace while another is [being] tortured on my account. Even if he does not share my faith,[21] he is my brother in the human image" (¶76).

[Abba John] lived adjacent to a village, from which God provided him with a faithful man who used to serve him (¶77). When God sought his rest from the prison of this world, he sent his pure saints, Abba Macarius the Great and Antony, to console him and inform him of his passing. [Abba John] became a bit ill and sent the servant to bring him something from the village. On the night of Sunday,[22] angels and saints gathered and received the soul of the blessed one, Abba John, and ascended with it[23] into heaven (¶79).

[20] The odd grammatical switch, which is in the Arabic text, is likely the result of hastily abbreviating this account.

[21] The Arabic retains an odd reading. It may read "if he is not of my sect in worship," or, following CSCO 47: 71 n.7, "if he is my opponent in worship."

[22] That is, Saturday night. Here the reference is to the liturgical day that begins on sunset the previous night. The Syriac concurs: "When it was Sunday night *at cockcrow*" (our emphasis). On other occasions, however, it appears that the Coptic "day" resembled our modern usage. Hence, in Appendix 2, fragment 2: "Now then, the day when we will come to you is the ninth of Pachōn, that is Pashons, *the night of the ninth towards dawn of the tenth*" (our emphasis).

[23] Here, and thereafter, the text reads "her." In Semitic languages and theological literature, the human soul is gendered feminine.

Upon his return, the servant saw the soul of the saint as the congregation of saints surrounded it and angels sang in front of it. In front of them all, one like the sun was chanting.[24] [As the servant stood] awestruck, an angel came to him and told him the name of every one of the saints [he saw]. He told him, this is Abba Pachomius, the father of cenobitic monasticism, and this is Abba Macarius the Great, and this is so and so—as he pointed to each one of them with his finger. [The servant then] asked [the angel], "Who is the leader **[72]** who shines like the sun?" He replied, "This is Antony; the father of all monks." When the servant came to the cave, he found the saint prostrate [dead] on the ground, and he wept a great deal. He then hurried and informed the people of the city,[25] who came and carried him with great honor. When he entered the village, many miracles occurred because of his body (¶80). Afterwards, his children [the monks] came and carried off his body. He is now in his monastery—a [safe] harbor[26] for whoever flees to him.[27]

[24] "One like the sun" may allude to Revelation, e.g., 1:16; 10:1; 12:1; and 19:17.

[25] The switch between "village" and "city" is in the Arabic.

[26] The tradition maintaining that the body of Abba John was moved to al-Minyā, which aims to provide a tangible link between the saint and Dayr Abu Hinnis (René-Georges Coquin and Maurice Martin, "Dayr Abu Hinnis. History," 3:701–3; Michel van Esbroeck, "John Colobos, Saint. Arabic Tradition," *Coptic Encyclopedia* 5:1361–62; Davis, 12; and Basset's translation in PO 1.3: 355) is based on a misreading of this word in Arabic. As *m-ī-n-a-* rather than *m-ī-n-a-ʾ* the orthography is nonstandard, but omission of glottal stops in general is very frequent in medieval Arabic texts. And while the Arabic clause immediately prior to the word in question may allow for a reading of Minyā (though it lacks an article), the *lī-kullu-man* ("to whomever") that immediately follows it makes the reading less likely. (Additionally, had the city of Minyā been the intended reading, the final letter of the preceding word should be a *hāʾ* not a *tāʾ marbūta*; cf. CSCO 47: 72.4 which retains the reading of *m-ī-n-a-ʾ*.) The word should be vocalized as *mīnā* or *mīnāʾ*, to the exclusion of Minyā. Needless to say, "a safe harbor" is a very common hagiographic motif that is used in the *Life* in a different context from the one here (see *Proemium* and ¶17). Al-Maqrizī simply states that the saint was buried "in his monastery," which may reflect the Synaxarium reading favored here (*Khitat*, 4:1042). For the Monastery of John the Little, see Davis' introduction; Fayek Maher Ishaq, "Dayr Yuhannis al-Qasir," *Coptic Encyclopedia* 3:883–84.

[27] This last line betrays knowledge of the translation of the saint's relicts; see the entry below for Misra 29. In the *Life* the saint is buried by the villagers in Klyzma (see *Life* ¶81).

May the intercessions of this saint and the blessing of his prayers be with us. Amen.

II. Twenty-ninth of Misrā[28]

Second Lection: [**293**] On this (day) they brought the body of Abba John the Little to Shihīt (Scetis). This was [some time] after his repose in Klysma. In the days of our father, Anba John, the Patriarch came to the Monastery of Saint Abba Macarius, and said to those in attendance, "We would have wished that the body of Saint Abba John resided in his church that we might venerate him, as we venerate saint Abba Macarius." Immediately, the grace of God moved the father, [**294**] the Patriarch, so he wrote correspondences by the hand of a *hēgoumen*[29] named Cosman and his friend, one from among the elders named Victor, and he sent them to Klysma. But they could not gain access to [Abba John] on that trip; for he was kept by the heretics—the followers of the Council of Chalcedon—who were living at that [monastery].[30] They surveyed the place well and returned [but not before] they located two faithful men in the city, and informed them of their intentions.

After a few days, a notable from among the Arabs, a friend of Anba Michael (Kha'īl), bishop of the city of Iblāwus, was appointed governor over Klysma. When the patriarch returned [from the monastery], he wrote a letter to the bishop briefing him about the situation, [encouraging] him to intervene [in the matter] in any

[28] Translated from I. Forget, ed., *Synaxarium Alexandrinum II*, CSCO 67: 293–96. The first lection on this day commemorates Bishop Athanasius the Martyr (see *Life* ¶81); John's entry is the second lection. This whole entry is read on Misrā 30 according to Réne Basset, *Le Synaxaire arabe Jacobite (Rédaction copte) V*, PO 17.3 (Paris: Firmin-Didot, 1923), 1308–11. Evelyn White (2:294–95) published the Ethiopic version of this account, which deviates significantly from the Arabic text translated here. Numerals in brackets refer to page numbers in Forget's edition (see n. 5).

[29] Arabic: *aghūmanus* (= *qummus*), see n. 17 above.

[30] Arabic: *makān*, "place" is a literal translation of the Greek/Coptic *topos*. Depending on context and/or the antecedent, *topos* may indicate a monastery, church, chapel, or *martyrion* in Coptic literature. See Bohairic *Life* ¶31. We have translated the term as "monastery," but have retained it within brackets.

way he could. The bishop greatly rejoiced at this [letter], and informed the secretary of the *amīr*,[31] [. . .] and he sent the letter with the elder monks.[32] The secretary said, "How can we find a pretext for the monks to enter the [monastery]." The *amīr* said, "Let the monks wear Arab garments over their clothes and accompany us to the [monastery]."

They did thus, and a great crowd from the mountain[33] and the Arabs accompanied [the *amīr*]. When they arrived at Klysma, [the *amīr*] said to the bishop of that [monastery], who was a transgressor,[34] "I desire to rest here; vacate the [monastery] and do not leave anyone here at all." [The Chalcedonian bishop] did as [the *amīr*] commanded him. The monks then entered the [monastery] under the cover of darkness and took the body belonging to saint Abba John,[35] and journeyed the whole night—for they had already prepared their riding animals outside the city. They arrived at Misr[36] and from Misr [they journeyed] to Maryut,[37] which is the refuge of the monasteries,[38] and from there to the wilderness of the Monastery

[31] Arabic: *amīr*, lit. "commander" or "prince," is typical for "governor" in Arabic texts.

[32] The Arabic sentence is very awkward. It appears that some portion of the text was inadvertently omitted or, perhaps, this phrase belongs at the end of the previous sentence.

[33] These may have been monks or Arabs. The Ethiopic Synaxarium glosses them as "old saints of the desert."

[34] That is, pro-Chalcedonian.

[35] The Arabic implies that there were other relics kept at that same location.

[36] Here, *misr*, lit. "Egypt," designates Old Cairo, al-Fustat, the Fort of Babylon, and the adjacent town.

[37] Arabic reads *b-r-n-t*. The probable reading is "Maryūt." It is attested in some manuscripts (see CSCO 67: 294 n. 13), and is the reading preferred in Basset's edition. Maryūt was one of the stops en route as the relics of Abba Macarius were returned to Scetis (see s.v. Misrā 19).

[38] This is a tentative translation. We are unaware of a precedent for this identification of Maryūt as *maghārat al-diyārāt*. The designation is altogether omitted from the manuscripts collated by Basset and from the Ethiopic Synaxarium. Arabic *maghāra* may indicate a secretive location, or a hidden cave; cf. *kahf*, the typical and more neutral word for "cave." In general, the remoteness of the desert monasteries at times protected them; see Mikhail, "Egypt from Late Antiquity to Early Islam," 237–43.

of Saint Abba Macarius. [There] the brothers were blessed by him,[39] as the monks received him with crosses, gospels, incense, hymns, and praises. Then they placed him before the body of Saint Abba Macarius and all the brothers were blessed [by him]. They coated him with many ointments and celebrated the Eucharist, and at the point of the Gospel reading, a great miracle occurred.[40] All the lamps of the church became lit [**295**] and a pleasant fragrance spread throughout. Afterwards, after [the saint resided] at the Monastery of Saint Abba Macarius for seven days, they carried him to his holy monastery, as they sang praises to him. Then the brothers, his children, received him as the children of the Hebrews received our Savior by walking in front of him with spiritual songs [Mark 11:9-10; Luke 19:36-38; John 12:12-13].

The Patriarch, Anba John, lived peaceful days and was reposed in peace. [God] did not leave his people without a steward. They advanced the father Anba Mark II [799–819] to the throne.[41] He was a scholar who loved the flock, and he was perfect in every virtue. He came to the cell,[42] and entered the Church of Saint Abba John and prostrated before him; he was accompanied by bishops from the northern region, priests from the city of Alexandria, as well as from all the Egyptian provinces. He intended to examine the relics of the body of the saint and be blessed by him. [The patriarch] wept a great deal as he exposed the holy relics. Immediately, [such] loud thunder [shook] the church that people might have perished from

[39] Here, and thereafter, "him." Arabic refers to both the saint and his body (i.e., his relics) with the masculine singular. The double meaning reinforces the idea that the saint is present through his relics.

[40] The inclusion of this miracle is essential for justifying the covert operation through which Abba John's relics were acquired. The translation of the relics met with the saint's approval, which, in turn, implicitly confirms both the orthodoxy of the Copts and the alleged heresy of the Melkites.

[41] Lit. "Mark the new," indicating Mark II. The construction is common in Coptic and Arabic. In some modern literature, he is identified as "Mark III." This reckoning enumerates Saint Mark the Apostle as "Mark I." The modern enumeration does not have patristic support. Typically, the founding apostle of any see was not enumerated as a bishop or archbishop; he held a unique office that dovetailed with but also superseded that of the first generation of bishops he ordained.

[42] Perhaps "the Patriarchal Cell."

shock and awe. [The patriarch then] turned over the wrap that covered him, and he wrapped[43] him with linen coverings. Those in attendance began to recite spiritual praises, and chanted many odes about his virtues in this manner:

O you who became a light[44] cloud carrying the rain of the Holy Spirit
You went to Babylon to the cell of the three saintly youths
Then you returned to Alexandria through the power of the Holy Spirit, who abides with you
Then you went to Klysma, and destroyed the idols
Then you preached the orthodox faith
Then you healed every sort of illness, and also exorcised demons
Then you returned to your inheritance, in order that we may find[45] through you
blessing and veneration, and a passage to the kingdom of God

The arrival of the body of our father saint Abba John at the wilderness was on the twenty-ninth [**296**] of Misrā, in the year 520 of the pure martyrs [804 CE].[46]

To our Lord, God, and Savior, Jesus Christ be eternal glory forever. Amen.

[43] Arabic: *kafn* (or *kafana*) is a burial shroud.

[44] Or: "swift."

[45] Reading *najid* for *tajid*.

[46] This date is likely the date of the miracle that occurred during the patriarchate of Mark II. The account of the translation of the saint's relics is clearly situated within the patriarchate of John IV (d. 799). Basset favors a variant date clause: 525 AM = 809 CE.

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Syr: Syriac Life

Numerals refer to paragraphs of each *Life*; for example B1 means the first paragraph of the Bohairic *Life*.

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